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24 April 1981

KOREAN AFFAIRS REPORT

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KULLOJA, No. 12, December 1980

Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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LET US ATTAIN THE CHUCHE REVOLUTIONARY CAUSE TO THE END, BRILLIANTLY CARRYING FORWARD AND DEVELOPING THE REVOLUTIONARY TRADITION OF OUR PARTY

Pyongyang KULLOJA in Korean No 12, Dec 80 pp 2-7

[Text] Emphasizing the need to strengthen party work in accordance with the demands of conversion of the whole society to the chuche ideology in his historic report to the Sixth Congress of the Korean Workers Party, Comrade Kim Il-song, the great leader of our party and people, laid it down as an important task to brilliantly carry forward and develop the glorious revolutionary tradition of our party.

Carrying forward and developing the glorious revolutionary tradition established by the respected and beloved leader Comrade Kim Il-song is a lofty mission of our party, and precisely herein lies the source of the invincible might of our revolution dynamically moving forward along the one road of victory, clearing whatever barriers and trials.

Our people are feeling with all their hearts through their personal experience in life that they can display national dignity and glory and admirably work out a brilliant future for communism when they thoroughly defend and brilliantly carry forward and develop the glorious revolutionary tradition, loyally upholding the leadership of the party.

We must make the leader's revolutionary thought and immortal achievements shine for tens of thousands of generations to come and attain the chuche revolutionary cause to the end, by thoroughly protecting, defending, carrying forward and developing the glorious revolutionary tradition established by the great leader Comrade Kim Il-song.

1

Preserving the purity of the revolutionary tradition and correctly carrying forward and developing it is a basic demand for the party of the working class and the people to carry forward the revolution and attain the socialist, communist cause to the end.

The revolutionary tradition of the party of the working class is established by the leader who has first charted the road to victory of the revolution, and constitutes the historical roots of the revolutionary cause, a priceless revolutionary heritage that must be thoroughly defended, carried forward,

and developed throughout the historical period of socialist, communist construction.

The great leader Comrade Kim Il-song taught as follows:

"The brilliant revolutionary tradition created during the anti-Japanese armed struggle is our revolution's priceless heritage, a precious resource for revolutionarily indoctrinating the people." ("On Socialist Pedagogy," p 393)

Revolutionary tradition is the source of strength that connects with one blood vessel the entire course of the revolutionary struggle of the working class for communism, and gives it an eternal life force, a basic cornerstone that must be held firmly as the basis in the struggle for victory of the socialist, communist cause.

In the revolutionary tradition of the party of the working class are synthesized the ideomental heritages, priceless achievements, and struggle experiences scored by the leader who has first charted the road to revolution.

Only when they correctly carry forward and develop such priceless revolutionary heritages provided by the leader can the party of the working class and the masses of people successfully carry out revolutionary tasks in various difficult and complex phases, defend the lifeline of the revolution, and attain the socialist, communist cause to the end.

The revolutionary cause of the working class moves forward, wins, and gets attained in the course of correctly carrying forward and developing the revolutionary tradition provided by the leader who has first charted the road to revolution. The process of attaining the revolutionary cause of the working class--this is a process of defending, embodying, carrying forward, and developing the revolutionary tradition.

Laying it down as a basic question influencing the destiny of the party and the revolution to protect, defend, carry forward, and develop the revolutionary tradition, our party is invariably maintaining the principled, revolutionary stand to thoroughly embody it in all aspects of social life.

Holding it as a loftiest mission to inherit intact and add luster to the glorious revolutionary tradition established by the great leader Comrade Kim Il-song, our party is comprehensively carrying forward and developing it. It is our party's immutable principle to protect and defend the revolutionary tradition, the purity intact, whatever the adversity, blueprint and launch all tasks, starting from the revolutionary tradition, and thoroughly embody it in all aspects of social life.

Our party's revolutionary tradition is the most glorious revolutionary tradition of chuche, a tradition the great leader Comrade Kim Il-song established amid the flames of the long and arduous anti-Japanese revolutionary struggle leading the Korean revolution to victory under the banner of the chuche ideology and has further developed and enriched in the course of brilliantly embodying it in all areas of postliberation revolution and construction.

Our party's revolutionary tradition, because of the infinitely precious revolutionary heritages contained in it, is becoming a priceless banner of struggle illuminating the road ahead for the revolution and construction of our time, the basic source of invincible strength for our revolutionary cause, an everlasting cornerstone that must be eternally defended, carried forward, and developed for its ultimate victory.

What makes our party's revolutionary tradition the source of strength, the basic cornerstone that must be eternally defended, carried forward, and developed for the victory of our revolutionary cause lies above all in that it is the revolutionary tradition established by the great leader Comrade Kim Il-song who has first charted the road to our revolution and that it is a tradition that has comprehensively embodied the immortal chuche ideology, the unitary guiding thought of our time.

Our people's revolutionary cause, the socialist and communist cause, is a glorious one personally charted by the respected and beloved leader Comrade Kim Il-song, a lofty historic one deeply rooted in the brilliant revolutionary tradition established by the leader.

Our party's revolutionary tradition, because it has been provided by none other than the respected and beloved leader Comrade Kim Il-song who has charted the revolutionary cause of the chuche era, marking a new beginning of the cause for human liberation, represents a most great and glorious tradition, a priceless revolutionary heritage that must be thoroughly defended, carried forward, and developed for the victory of our people's revolutionary cause, the socialist and communist cause.

This glorious revolutionary tradition established by the great leader Comrade Kim Il-song amid the flames of the anti-Japanese revolution constitutes the unitary historical roots of our revolutionary cause and consequently, the task of protecting, defending, embodying, carrying forward, and developing it represents a process of attaining our revolutionary cause, the chuche cause. The victory of our people's revolutionary cause, the socialist and communist cause, can be won only through the process of protecting and defending our party's glorious revolutionary tradition and brilliantly carrying forward and developing it.

Our party's revolutionary tradition is one that has been established with the great chuche ideology as the guiding thought, one that has been achieved in the process of embodying the chuche ideology.

The great leader Comrade Kim Il-song taught as follows:

"In the revolutionary tradition of our party the ideology, theory, and method of chuche are comprehensively embodied and the priceless achievements and experiences of our revolution richly contained." (Booklet "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 118)

The content of our party's revolutionary tradition is infinitely rich and profound because the chuche ideology runs through it from start to finish and because the tradition represents a mirror of the struggle to embody the chuche ideology.

The chuche ideology comprehensively embodied in our party's revolutionary tradition is a genuine people-centered world outlook that calls for thinking out everything with people at the center and gearing everything to serving people, a great guiding thought for revolution that represents the entire course of the Korean revolution and the historic era of the communist future.

In the immortal chuche ideology are enunciated all the theoretical and practical questions arising in making it possible to completely realize the independent stand and attitude of the masses of working people, remaking nature, society, and social beings in accordance with the great leader's plan and intent.

Our party's revolutionary tradition, because it has been thus established by the great leader Comrade Kim Il-song and because it comprehensively embodies the immortal chuche ideology, represents the unitary blood vessel, lifeline, that connects as one the past, present, and future of our revolution, and an incomparably precious revolutionary heritage that must be thoroughly defended, embodied, and brilliantly carried forward and developed for the attainment of the chuche revolutionary cause. Precisely because of this, our party's revolutionary tradition also possesses an inexhaustible might and invincible vitality capable of moving forward along the one road of victory, breaking whatever tempests and represents not only a solid resource for victory of the Korean revolution but also a precious common heritage for victory of the cause for human liberation.

What makes our party's revolutionary tradition the source of strength, the basic cornerstone that must be eternally carried forward and developed for the victory of our revolutionary cause also lies in that it contains a priceless heritage as a model, prototype, for the attainment of our revolutionary cause.

The revolutionary cause of the working class for realizing the independent stand and attitude of the masses of working people moves forward and gets attained in the course of carrying out revolutionary tasks in many phases in various areas. The various areas and revolutionary tasks in many phases arising in the attainment of the revolutionary cause of the working class get subordinated to the overall objective and constitute a monoaxial, unified course. Whatever complex course such revolutionary struggle for socialism and communism may have to go through, there have to be a model and prototype that must necessarily be held tightly as the basis in all aspects of the struggle. Precisely such model and prototype are intensively contained in the revolutionary tradition established by the leader who has first charted the road to revolution, and they represent a historical heritage that must necessarily be embodied, carried, forward, and developed for victory of the revolutionary cause of the working class.

In our party's glorious revolutionary tradition established by the great leader Comrade Kim Il-song are embodied the chuche-oriented strategies and tactics of the Korean revolution and the ideomental features that chuche-oriented communist revolutionaries must possess, and are contained the priceless revolutionary heritages that constitute a model and prototype in the struggle for attainment of the chuche cause, such as the precious achievements, struggle experiences, revolutionary work method, and people-minded work attitude.

All the precious achievements and extraordinarily rich and many-sided struggle experiences which are contained in our party's revolutionary tradition are

becoming, because of their revolutionary nature and greatness, a genuine model that must be thoroughly embodied throughout the course of attaining the revolutionary cause, a vigorous driving force energetically pushing revolution and construction.

The revolutionary tradition established by the great leader Comrade Kim Il-song, because it has been achieved amid the flames of an unprecedentedly arduous and long struggle, also possesses an invincible vitality and great influencing power.

The anti-Japanese revolutionary struggle organized and led by the respected and beloved leader Comrade Kim Il-song was a revolutionary war conducted under the most arduous conditions in history where there was no support of a regular army nor was there the rear of the state.

The lofty struggle spirit and indomitable revolutionary integrity, stern fighting spirit and camaraderie highly displayed in such a formidable environment beyond human imagination, and the infinitely precious achievements and struggle experiences exert a great influence on people and give them an invincible faith and strength which enable them to overcome whatever barriers and trials and perform heroic exploits in revolution and construction.

Truly, our party's revolutionary tradition is a most great and glorious revolutionary tradition unprecedented in the width and profundity of its content, in its vitality and influencing power.

Our party and people, because they possessed such a great revolutionary tradition, were able to brilliantly carry out with timeliness even amid such difficult and complex environment following liberation the great tasks to found the party, establish the administration, and strengthen the armed forces. Again, scoring a historic victory in the formidable Fatherland Liberation War and clearing the postwar ashes and charting a path never before walked by anyone in a short period of time, they were able to establish a powerful socialist state of self-dependence, self-support, and self-reliant defense and shape today's great watershed history in the land of the fatherland.

All the historic victories and prideful achievements scored by our party and people are precisely the precious fruits brought by embodying, brilliantly carrying forward and developing the glorious revolutionary tradition created by the great leader Comrade Kim Il-song in the Paektu forests.

Because it holds the glorious revolutionary tradition of chuche as its historical roots, as its basic cornerstone, our revolution is confidently moving forward, possessed of invincible might, and has a powerful guarantee for its ultimate victory.

Our revolution, which has energetically, victoriously moved forward under the banner of the great chuche ideology, is today in the period of a new historic turnaround for comprehensively realizing conversion of the whole society to the chuche ideology.

The struggle to realize conversion of the whole society to the chuche ideology is a process of continuing our revolution which has been charted and developed under the banner of the chuche ideology, the revolutionary struggle on a higher stage to attain the revolutionary cause of chuche, further deepening and developing revolution and construction.

This historic cause urgently calls for launching in greater depth than at any time the struggle to carry forward and develop our party's revolutionary tradition.

Only by thoroughly protecting and defending and comprehensively embodying the party's revolutionary tradition to suit the realistic demands of the developing revolution is it possible to turn all members of society into genuine chuche-oriented revolutionaries possessing boundless loyalty to the party and the leader and a firmly established revolutionary world outlook and brilliantly attain our revolutionary cause, energetically stepping up economic and cultural construction in accordance with the demands of the chuche ideology.

Defending and brilliantly carrying forward and developing our party's revolutionary tradition arises as an even more important question relating to the fact that the changing of generation is taking place in our country.

The revolutionary cause of the working class, the socialist and communist cause, is a long term struggle, and the changing of generation in its course is an inevitable phenomenon.

Today, with the changing of generation taking place in our country, the younger generation who has not experienced exploitation and oppression is entering the stage as the master of the country and society. Seeing to it that the younger generation carry forward and develop the revolutionary tradition is of very great import in defending the lifeline of our revolution generation after generation and attaining the socialist, communist cause to the end.

The faster socialist construction moves forward and the more affluent the living conditions become, the more commendably indoctrination work must be conducted to make the younger generation clearly understand how today's happy life has been brought about. Unless this is done, they could become complacent with today's happy life, forget the past, loathe to struggle, and indulge in sloth and laxity. Only if the younger generation is brought up as genuine continuers of the revolutionary tradition, as reliable continuers of the revolution struggling to attain the revolutionary cause charted by the leader of the working class, can they thoroughly defend the lifeline of the revolution and attain the socialist, communist cause to the end.

Most important in brilliantly carrying forward and developing the revolutionary tradition is maintaining a correct stand and attitude toward the revolutionary tradition and thoroughly defending its politicoideological purity.

Maintaining a correct stand and attitude toward the revolutionary tradition and thoroughly defending its politicoideological purity is of basic import in carrying forward and developing the revolutionary tradition established by the leader. Inasmuch as the revolutionary tradition is one that is established by the leader who has first charted the road to revolution, there could be

no revolutionary tradition other than that established by the leader, within the party of the working class. Only by carrying forward and developing as a tradition the revolutionary heritage created by the leader who has first charted the road to revolution is it possible to firmly continue the bloodline of the revolution and thoroughly attain the socialist, communist cause to the end even as time passes and generation changes.

All party organizations, driving home to party members and working people that defending, carrying forward, and developing the revolutionary tradition is a basic question relating to the success or failure of the revolutionary cause, must see to it that they resolutely protect and defend the purity of our party's glorious revolutionary tradition, whatever the environment.

Also important in carrying forward and developing our party's revolutionary tradition is resolutely protecting, defending, and adding luster to, to the end, the revolutionary thought and immortal achievements of the great leader Comrade Kim Il-song.

The great leader Comrade Kim Il-song taught as follows:

"The struggle to continue and develop the revolutionary tradition of our party is a struggle to resolutely protect and embody the chuche ideology to the end, a struggle to firmly defend and ceaselessly expand and develop the revolutionary achievements of our party." (Ibid., p 118)

The leader's thought represents the unitary guiding compass leading the revolutionary struggle and construction tasks to victory, the life of the party and the revolution. And the achievements scored by the leader constitute firm foundations for the attainment of the revolutionary cause. Only when correctly carrying forward the leader's revolutionary thought and achievements is it possible to firmly continue the life of the revolution and win the ultimate victory of the socialist, communist cause. This is a truth proved by the long history of the revolutionary struggle.

All party members and working people, firmly maintaining the stand that they know no thought other than the great leader Comrade Kim Il-song's revolutionary thought, the chuche ideology, must prevent all kinds of hodgepodge ideas contrary to it from infiltrating our inside and guard, like the apple of the eye, the politico-ideological unity and revolutionary solidarity of our revolutionary ranks based on the respected and beloved leader's revolutionary thought, the chuche ideology.

All party members and working people also must make shine forever the immortal achievements compiled by the great leader.

The great leader Comrade Kim Il-song has indeed compiled immortal achievements that will shine in the centuries ahead, founding, strengthening, and developing the party, the state, and the armed forces in the long period of leading the Korean revolution, and guiding our revolution along the one road of victory, in the process.

Holding as dear as our very own life all the infinitely precious heritages and gains compiled by the great leader Comrade Kim Il-song, we must thoroughly protect and defend them and add eternal luster to them for generation to

come. This is a lofty revolutionary attribute that chuche-oriented communists forever loyal to the party and the leader must possess.

In particular, the indoctrination of party members and working people in the revolutionary tradition has important significance in protecting, defending, and brilliantly carrying forward and developing our party's glorious revolutionary tradition.

The great leader Comrade Kim Il-song taught as follows:

"An important question arising in continuing and developing the revolutionary tradition is thoroughly arming party members and working people with the revolutionary tradition of our party and thoroughly embodying it in all areas of revolution and construction." (Ibid., p 119)

Thoroughly arming party members and working people with our party's revolutionary tradition is a precondition for brilliantly carrying forward and developing the revolutionary tradition generation after generation.

Our party, always laying it down as an important task to arm party members and working people with the revolutionary tradition in defending the party and the revolution and attaining the revolutionary cause to the end, is energetically pushing ahead with indoctrination work in the revolutionary tradition.

By conducting in depth indoctrination work in the revolutionary tradition such as the study of the glory-filled revolutionary history of the great leader Comrade Kim Il-song, party organizations must make party members and working people deeply experience the sagacity of leadership and noble communist character of the respected and beloved leader and deeply engrave in their hearts the national pride and self-esteem for fighting revolution, loyally attending the fatherly leader and following the guiding light of the party.

Party organizations and functionaries, stepping up indoctrination work in the revolutionary tradition, must make party members and working people clearly understand how the historical roots of our party have been struck and how brilliantly the immortal revolutionary tradition achieved by the great leader and his achievements that will shine in the centuries ahead have been carried forward by our party and made to blossom in full bloom, and must make them entrust all their destiny to the party and resolutely protect and defend the absolute authority and prestige of the Party Center, whatever the trial.

The task to carry forward and develop the revolutionary tradition gets brilliantly realized in the course of embodying in practice the revolutionary spirit and revolutionary heritages contained therein.

To blueprint and conduct all tasks and life after the Anti-Japanese Guerrillas style and thoroughly embody the revolutionary tradition in all aspects of social life is our party's immutable principle and an important demand for protecting, defending, and brilliantly carrying forward and developing the revolutionary tradition.

Conducting all tasks after the Anti-Japanese Guerrillas style is a task to defend the glorious revolutionary tradition, the purity forever intact, even as time passes and the revolution moves far forward, and brilliantly attain the chuche revolutionary cause, making the whole country filled to overflowing with the Paektu revolutionary spirit.

Today we are living and working in an environment incomparably more favorable than in anti-Japanese days. Adopting that lofty revolutionary spirit, indomitable fighting spirit, and life attitude displayed by members of the Anti-Japanese Guerrillas during the anti-Japanese revolutionary struggle, we must faithfully embody them in work and life. When doing so, we can more admirably carry out with timeliness any task, however difficult, to suit the intent of the great leader and the party and acquit ourselves fully of our lofty mission and attribute as chuche-oriented communist revolutionaries.

All party members and working people, ever more loyally upholding the revolutionary slogan laid down by the glorious Party Center, "production, study, and life--all in accordance with the Anti-Japanese Guerrillas style!" must make that revolutionary spirit, struggle attitude, and work method with which the Paektu forests were filled to overflowing in bygone days, firmly prevail throughout the country. By energetically carrying through the revolutionary slogan laid down by the party, we must thoroughly prepare ourselves as communist revolutionaries forever loyal to the party and the revolution and bring about a ceaseless revolutionary upsurge and leap forward in socialist construction.

Our people's revolutionary cause is today in a most glorious period under the tested leadership of the Party Center.

By comprehensively carrying forward and developing the glorious revolutionary tradition which has been established, developed and enriched by the great leader Comrade Kim Il-song, we must go on to brilliantly attain the chuche revolutionary cause.

All party members and working people, by deeply engraving in their hearts the infinite glory and happiness for carrying forward and developing our party's revolutionary tradition and by brilliantly carrying through the programmatic tasks laid down by the great leader at the historic Sixty Party Congress, must more energetically advance the cause for conversion of the whole society to the chuche ideology.

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**THE CHUCHE IDEOLOGY IS A GREAT REVOLUTIONARY THEORY AIMED AT REALIZING THE
INDEPENDENT STAND AND ATTITUDE OF THE MASSES OF PEOPLE**

Pyongyang KULLOJA in Korean No 12, Dec 80 pp 8-14

[Article by Kim Chu-ch'ol]

[Text] Genius of the revolution, the great ideothoretician, the respected and beloved leader Comrade Kim Il-song, unfolding an outline of the revolution for dyeing the whole society one color with the chuche ideology in his historic report to the Sixth Congress of the glorious Korean Workers Party, enunciated afresh that the chuche ideology, the unitary guiding thought for our party and revolution, is a great revolutionary theory aimed at realizing the independent stand and attitude of the masses of people.

The immortal chuche ideology, which occupies the most high and brilliant place in the ideological history of mankind, is an encyclopedic revolutionary theory that gives flawless answers to all the theoretical and practical questions arising in the attainment of the revolutionary cause of the working class to realize the independent stand and attitude of the masses of working people, and an ever-victorious militant banner that energetically encourages and inspires the masses of people to the revolutionary struggle for an independent and creative life.

Under the sagacious leadership of the respected and beloved leader Comrade Kim Il-song our party has led our unprecedentedly arduous and complex revolution along the one straight road of victory by holding the great chuche ideology as a firm guiding compass and thoroughly embodying it in all areas of revolution and construction.

Our revolution charted early on in the Paektu forests has brilliantly carried out the sacred task of national liberation, class liberation, under the banner of the chuche ideology, and has today entered a new higher stage of attaining the cause for conversion of the whole society to the chuche ideology aimed at completely realizing the independent stand and attitude of the masses of working people.

The entire journey of our revolution that has cleared tough brambles along the one road of chuche has been a glorious travel of struggle to liberate the masses of working people from national and class oppression and exploitation and provide a rewarding and happy life for them as the genuine master of the state and

society. The practical experience of our revolution clearly shows that the chuche ideology is indeed a great revolutionary theory that firmly guarantees the ultimate victory of the revolutionary cause of the working class for independent stand and attitude, successfully solving all questions presented by the revolutionary practice of our time.

The immortal chuche ideology founded by the great leader Comrade Kim Il-song is a scientific revolutionary theory that gives comprehensive answers to all the questions arising in the struggle to realize the independent stand and attitude of the masses of working people.

The great leader Comrade Kim Il-song taught as follows:

"The chuche ideology is a man-centered world outlook that everything must be thought out with man at the center and geared to serving man, and is a revolutionary theory aimed at realizing the independent stand and attitude of the masses of working people." (Booklet "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 31)

The chuche ideology is a scientific and revolutionary world outlook illuminating the most correct road to discernment and remaking of the world with man at the center and at the same time, is a great revolutionary theory that monoaxially systematizes the basic principle of the revolutionary struggle for realizing the independent stand and attitude of the masses of working people, the theory and strategies and tactics of revolution, the basic principle and leadership method of revolution.

What makes the chuche ideology a revolutionary theory for realizing the independent stand and attitude of the masses of working people lies above all in that it most precisely reflects the aim and demand of the masses of people for independently living, casting off all manner of enslavement and constraint.

The revolutionary struggle and construction tasks are a struggle to work out the destiny of the masses of working people, a task to remake nature and society to suit the independent aim and demand of the masses of people. Consequently, if the revolutionary theory of the working class is to become a scientific revolutionary theory aimed at realizing the independent stand and attitude of the masses of working people, it must start from the basic interest and aim of the masses of people and precisely reflect them.

Moreover, today ours is an era of independent stand and attitude in which the peoples, who used to suffer oppression and mistreatment in bygone days, have entered the stage as the master of the world and are energetically shaping history to suit their will and demands. Never before have the aim and demand of the masses of people for independent stand and attitude been higher and stronger than in our era, the age of chuche.

Unless the revolutionary theory is evolved, based on the independent stand and attitude of the masses of working people, it cannot energetically lead the revolutionary struggle and construction tasks of our era.

None but the revolutionary theory thoroughly reflecting the independent aim and demand of the masses of working people can become a most scientific revolutionary theory and a powerful weapon for leading to victory the revolutionary struggle aimed at realizing genuine independent stand and attitude.

The chuche ideology is a great revolutionary thought which has emerged, most precisely reflecting the basic demand and aim of the masses of people who, having entered the stage as the master in command of their destiny for the first time in history, are independently, creatively working out their destiny. It is the aim and demand of the masses of people to enjoy an independent, creative life as the genuine master of nature and society, casting off all manner of enslavement and constraint. In the chuche ideology are thoroughly embodied such aim and demand of the masses of working people for independent stand and attitude. Therefore, the chuche ideology represents a most precise ideothoretical compass which makes it possible to properly establish the chuche-oriented viewpoint toward revolution to suit the aim and demand of the masses of working people and correctly solve all questions arising in revolution and construction ranging from the intrinsic nature of revolution and the law of its development to the overall goal of the revolutionary struggle for realizing independent stand and attitude and the way of its prosecution.

What makes the immortal chuche ideology the revolutionary theory aimed at realizing the independent stand and attitude of the masses of working people also lies in that it most precisely enunciates the intrinsic nature of revolution and the law of its emergence and development, based on a unique revolutionary principle reflecting the independent aim and demand of the masses of people.

The great leader Comrade Kim Il-song taught as follows:

"What is called the chuche ideology, in a word, is the thought that the master of revolution and construction is the masses of people and the driving force for revolution and construction also resides in the masses of people."
("Kim Il-song Selected Works," Vol 6, p 268)

The chuche ideology scientifically enunciates the position and role of the masses of people in revolution and construction, based on the philosophical doctrine that man is the master of everything and resolves everything.

With the basic doctrine of revolution scientifically enunciated by the chuche ideology that the master of revolution and construction is the masses of people and the driving force for revolution and construction also resides in the masses of people, the people in charge and driving force for mounting and pushing ahead with the revolutionary struggle aimed at protecting and realizing independent stand and attitude have come to be graphically elucidated. Thus has come to be firmly provided the ideothoretical basis capable of most precisely enunciating the intrinsic nature of the revolutionary struggle of the working class for independent stand and attitude and the law of its emergence and development, with the masses of working people at the center.

The great chuche ideology, evolving the revolutionary theory with the masses of working people at the center, enunciates anew the intrinsic nature of revolution and the law of its emergence and development.

Evolving the revolutionary theory with the masses of working people at the center is the evolving principle of the chuche revolutionary theory flowing from that the master of revolution and construction is the masses of working people.

It is the masses of working people who demand revolution and construction; it is also the masses of working people who take charge and carry them out. Away from the masses of working people, revolution could neither arise nor develop and consequently, revolution and construction are unthinkable.

Therefore, placing the masses of working people in the position of the master of revolution and construction and evolving the revolutionary theory with major emphasis on the activity aimed at realizing their independent demands and interests represents the most correct evolving principle aimed at scientifically enunciating all theories of revolution and construction.

The chuche ideology, by starting from the masses of working people and defining all revolutionary struggles as struggle to protect the independent stand and attitude of the masses of people, provides a scientific elucidation of the intrinsic nature of revolution, one of the basic questions in establishing the revolutionary theory of the working class.

As the great leader taught, all revolutionary struggles are struggle to cast off class or national enslavement, struggle of the masses of people to protect their independent stand and attitude. To put it another way, it is a sacred task to realize the aim and demand of the masses of working people to independently live as the master of nature and society, casting off all manner of social enslavement and constraint of nature.

The masses of people are social beings who strongly aim for and demand independent stand and attitude. The masses of working people want to independently live as the master of nature and society, opposing all manner of enslavement and constraint. Wanting to live independently is a basic demand flowing from the social attributes of the masses of working people.

Existing in nature and society are fetters and factors of this or that kind, although there are some differences in degree in any given period of history, which constrain the independent stand and attitude of the masses of working people. The masses of working people, only by liquidating such fetters and factors and building a new life environment, a new environment and conditions in terms of society and nature, can realize their aim and demand for independent stand and attitude.

Precisely herein lies the reason why all activities of the masses of working people to remake nature and society become, in the final analysis, activities to realize their aim and demand for independent stand and attitude, and all revolutionary struggles essentially become struggle to protect and realize independent stand and attitude.

The chuche ideology scientifically enunciates, based on its flawless elucidation of the intrinsic nature of revolution, that what causes social revolution lies in trampling and constraining the independent stand and attitude of the masses of working people.

The masses of working people, independent beings, aim to independently live, brooking no domination and enslavement. Accordingly, the masses of working people would not meekly accept the trampling and constraining of their independent stand and attitude and thus come to embark on the road of struggle with a view to liquidating factors constraining their independent stand and attitude.

What causes revolution in a class society lies in that the independent stand and attitude of the masses of working people is mercilessly trampled by the reactionary ruling class.

Why revolution continues in the socialist society is also because, in the final analysis, the legacies of the old society still remaining in the new society constrain the independent stand and attitude of the masses of working people. As long as the legacies of the old society remain in the ideological, technical, and cultural areas, the masses of working people cannot free themselves from the constraints of nature and society. Therefore, even in the socialist society where the exploiting class has been liquidated, the masses of working people have to continue revolution in all aspects of social life such as ideological, technical, and cultural aspects, in order to completely realize their independent stand and attitude.

The chuche revolutionary theory scientifically enunciates not only the intrinsic nature and causes of revolution but also the law of the development of the revolutionary struggle of the working class.

The process of the revolution winning and developing is a process in which the masses of people, the master of revolution and construction, go on to realize their independent aim and demand to suit the level of preparedness of their creative abilities and the matured degree of objective conditions.

The process of the developing revolution absolutely is not one of natural development but one of the purposeful struggle of the masses of working people to realize their aim and demand to live independently on their own, and the revolutionary struggle comes to develop and win, in the process.

In order that revolution may arise and win, it is imperative that it must be presented as a vital demand of the masses of working people themselves. Under conditions that revolution and construction are not presented as a vital demand of the masses of people who are the master of revolution and construction, revolution could neither arise nor win, no matter how favorable the objective conditions are.

In order that revolution may arise and win a decisive victory, it is imperative that there be a chuche-oriented revolutionary force capable of taking on and carrying out the revolution. Inasmuch as the master of revolution and construction is the masses of people and the driving force also resides in the masses of people, revolution can win victory only when a strong chuche-oriented revolutionary force is created by arousing the consciousness of the masses of people and by making them organized.

With the intrinsic nature and root causes of revolution and the law of its emergence and development flawlessly enunciated by the chuche ideology, it has

become possible for the party of the working class and the masses of people to correctly set the goal of the revolutionary struggle, solve all questions arising in revolution and construction to suit the demands of independent stand and attitude, and continue the revolution until independent stand and attitude is completely realized.

Scientifically enunciating the strategies and tactics of revolution has very great significance in the revolutionary theory of the working class. Only if the strategies and tactics of revolution are correctly established, is it possible to scientifically determine the way of carrying out the revolution to suit the law of the developing revolution and lead to victory the struggle aimed at realizing the independent stand and attitude of the masses of working people.

The chuche ideology enunciates afresh for the first time the strategies and tactics of revolution, based on the role of the masses of working people.

The decisive factor in the victory of revolution lies not in the objective environment but in the masses of working people, the master of revolution and construction. Accordingly, enunciating the strategies and tactics of revolution, based on the role of the masses of working people, is the most correct principle of establishing scientific strategies and tactics to suit the law of the developing revolution.

With the principle established for the first time by the chuche ideology for working out the strategies and tactics of revolution based on the role of the masses of working people, it has become possible to work out the most scientific and revolutionary strategies and tactics and open up a wide road to actively creating objective conditions and stepping up, to the utmost, the revolutionary struggle aimed at realizing independent stand and attitude.

What makes the chuche ideology the revolutionary theory aimed at realizing the independent stand and attitude of the masses of working people also lies in that it comprehensively enunciates the ultimate objective of the revolutionary struggle of the working class, the way of its realization and its journey.

The great leader Comrade Kim Il-song taught as follows:

"The chuche ideology, which is the ideothoretical sum total of our country's revolution and communist movement, richly contains the revolutionary theories in all areas to remake nature and society, and gives precise answers to all questions presented by revolution and construction. By the chuche ideology are enunciated the tasks in all stages of revolution and ways for the prosecution, and are laid down the strategic and tactical principles that must be tightly grasped throughout socialist and communist construction." ("Kim Il-song Selected Works," Vol 7, p 260)

Correctly enunciating the ultimate goal and way of prosecution of the revolutionary struggle aimed at realizing the independent stand and attitude of the masses of working people is one of the principled questions that must be solved by the revolutionary theory of the working class.

The chuche ideology, enunciating that the ultimate goal of the revolutionary struggle is building the communist society where the independent stand and

attitude of the masses of working people will have been completely realized, comprehensively and most precisely teaches the tasks in all stages of revolution, along with the way of prosecution, which the party of the working class and the people must carry out in order to attain this cause.

The revolutionary struggle of the working class to realize the independent stand and attitude of the masses of working people is a struggle to liberate the masses of people from national and class enslavement, a task to do away with the legacies of the old society suppressing their independent stand and attitude. Accordingly, this is not a cause that can be attained at a stroke but a very difficult and complex historic cause that has to be attained in sequential stages as and when subjective and objective conditions are created.

The chuche ideology, by enunciating the journey of the developing revolutionary struggle of the working class as a unified process with independent stand and attitude at the center, has scientifically elucidated that the democratic national liberation revolution, socialist revolution, and the three revolutions--ideological, technical, and cultural--constitute the sequential order of the developing struggle to protect and realize the independent stand and attitude of the masses of working people, and has explicitly taught the revolutionary tasks in each stage and the way of the prosecution.

By the theories enunciated by the chuche ideology for the anti-imperialist, anti-feudal democratic revolution, socialist revolution, and the three revolutions--ideological, technical, and cultural--the struggle course in sequential order to realize the independent stand and attitude of the masses of working people has come to be completely elucidated, and the revolutionary theory of the working class monoaxially systematized on the basis of independent stand and attitude.

The chuche ideology has not only enunciated the developmental stages of the revolutionary struggle of the working class but comprehensively presented the features and intrinsic demands of the communist society where the independent stand and attitude of the masses of working people will have been completely realized, the law of the attainment, and the strategic and tactical principles that must be tightly grasped throughout socialist, communist construction.

The communist society is the sublimest society of mankind where the independent stand and attitude of the masses of working people will have been completely realized. Only by enunciating the features of the communist society is it possible to correctly set the ultimate goal of the revolutionary struggle of the working class, the way of the realization, and the strategies and tactics.

The chuche ideology, enunciating that the communist society is a highly developed society where people, freed once and for all from all manner of constraint, will be enjoying to their hearts' content an independent and creative life as the genuine master of nature and society, has scientifically elucidated the intrinsic demands of the communist society.

The communist society enunciated by the chuche ideology is a society where all people will have been remolded into energetic social beings possessing a high consciousness of self-dependence and creative abilities, into comprehensively developed communist social beings.

Inasmuch as the master of society is people, unless all members of society are remolded into possessors of the ideomental features demanded by the communist society, it will be impossible, however affluent material life is insured, to build the communist society or to completely realize the independent stand and attitude of the masses of people.

If the communist society is to be realized, it is imperative to thoroughly arm all people with the communist thought and remold them into comprehensively developed communist social beings.

The communist society enunciated by the chuche ideology also is a society where the social relations and mode of activity capable of comprehensively insuring an independent and creative life for all people will be completely prevailing societywide.

Inasmuch as people live in social relations and act in accordance with a specific mode of activity, it is imperative to remake the social relations and mode of activity the communist, collectivist way in order to realize the communist society.

The communist society enunciated by the chuche ideology is a society where a complete equality will have been realized in labor life based on highly developed productive forces and all people will be enjoying an affluent and civilized life. Therefore, creating material living conditions capable of making all people enjoy an independent and creative life represents one of the intrinsic demands of the communist society.

The chuche revolutionary theory not only enunciates the intrinsic demands of the communist society but teaches that these demands will get realized in the process of dyeing the whole society one color with the great chuche ideology representing the entire historical epoch of our time and the communist future.

The process of building and perfecting the communist society is a process of dyeing the whole society one color with the revolutionary thought of the outstanding leader, a thought that has synthesized the aim and demand of the masses of working people to enjoy an independent and creative life, becoming the genuine master of nature and society.

The respected and beloved leader's revolutionary thought, the chuche ideology, is a great guiding thought of revolution leading along the straightest road of victory the building of the communist society where the independent stand and attitude of the masses of working people will have been completely realized. Only by holding the chuche ideology as a firm guiding compass and thoroughly embodying it in revolution and construction is it possible to solve all questions arising in human remolding and society remaking, economic construction and cultural construction, to suit the independent aim and demand of the masses of working people and successfully occupy the ideological fortress and material fortress of communism. To put it another way, only by dyeing the whole society one color with the chuche ideology is it possible to turn all members of society into genuine communist social beings possessing the ideology and theory, mental and moral features, demanded by the communist society, and remaking all aspects of social life such as the economic and culture in accordance with the demands of the chuche ideology, to establish communist social relations and mode of activity and thoroughly lay the material and technical foundations demanded by the communist society.

With the intrinsic demands of the communist society and the law of the perfection scientifically enunciated for the first time by the chuche ideology, the face of the communist society which has heretofore been drawn in outline only, has become clear and it has become possible for mankind, with a great program for communist construction, to confidently move forward toward communism without any tilting whatever.

What makes the immortal chuche ideology the revolutionary theory aimed at realizing the independent stand and attitude of the masses of working people also lies in that it most precisely enunciates the basic principles and mass leadership method that must be tightly grasped in the revolutionary struggle of the working class.

The great leader Comrade Kim Il-song taught as follows:

"The chuche ideology enunciates the basic stand and basic method which the masses of working people must tightly grasp in revolution and construction. The chuche ideology calls for making the masses of working people tightly maintain an independent stand and a creative stand, with an attitude befitting the master, in the revolutionary struggle and construction tasks." (Ibid., pp 260-261)

If the revolutionary thought of the working class is to become a genuine revolutionary theory that leads to victory the revolutionary struggle aimed at realizing the independent stand and attitude of the masses of working people, it must become a monoaxial system enunciating the basic principles that the masses of people must tightly grasp in revolution and construction, and even the mass leadership method. Even if the goal of the revolutionary struggle, the way of the attainment, and the strategies and tactics are correctly set, it is impossible to win victory in the struggle to realize independent stand and attitude without the basic principles that must be tightly grasped in revolution and construction, without a scientific leadership method to organize and mobilize the masses. Correctly enunciating the basic principles and mass leadership method that must be tightly grasped in the revolutionary struggle and construction tasks arises as an indispensable requirement in establishing a revolutionary theory aimed at realizing independent stand and attitude.

The chuche ideology, starting from the basic doctrine of revolution, scientifically enunciates that an independent stand and a creative stand are the basic principles that must be tightly grasped in the revolutionary struggle aimed at realizing the independent stand and attitude of the masses of working people.

The revolutionary struggle of the working class aimed at realizing the independent stand and attitude of the masses of working people is a difficult and complex task conducted on a nation-state basis. This calls for solving all questions arising in revolution and construction on an independent stand and a creative stand to suit the specific conditions of one's own country and the interests of one's own people.

The independent stand and the creative stand are a stand embodying the independent and creative stand and attitude which are people's social attributes. Therefore, only by tightly maintaining the independent stand and the creative stand is it possible to solve all questions arising in revolution and construction, always highly promoting the independent stand and attitude and initiative of the masses

of people, to suit the specific conditions of one's own country and the interests of one's own people.

The chuche ideology, based on the basic doctrine of revolution, comprehensively enunciates all questions arising in mass leadership to organize and mobilize the masses of working people in the struggle to realize their independent stand and attitude.

The masses of working people are the master of revolution. But this is not to say that they will spontaneously come to acquit themselves fully of their responsibility and role as the master.

The chuche ideology, enunciating that only when the masses of people receive the correct leadership of an outstanding leader will they come to acquit themselves fully of their responsibility and role as the master of revolution, gives the most correct answer to the question of establishing the leader's unitary leadership system.

Inasmuch as the masses of working people are the master of revolution and construction, the party of the working class through and through must protect the interests of the masses of working people and thoroughly rely on their strength.

The chuche ideology, by enunciating that it is the basic principle of mass leadership to carry through the revolutionary mass line, has provided a firm guarantee for victoriously carrying out the revolutionary struggle and construction tasks, setting in motion the inexhaustible strength of the masses of working people.

The chuche ideology, because it also enunciates the revolutionary work method and people-minded work attitude, makes the functionaries give priority to political work in all tasks, go in among the masses, share life and death, joys and sorrows alike with them, and take timely action to solve pending questions. Thus they make the masses of people with a high awareness as the master display to the hilt their revolutionary fervor and creative positivity in discharging their revolutionary duties.

With the chuche ideology elucidating the basic principles and mass leadership method that must be tightly grasped in the revolutionary struggle, it has become possible for the party of the working class and the people to independently solve all questions arising in revolution and construction and energetically step up revolution and construction, mobilizing the inexhaustible strength of the masses.

Truly, the chuche ideology is a great revolutionary theory giving flawless answers to all the theoretical and practical questions and monoaxially systematizing them, questions that arise in attaining the revolutionary cause of the working class, such as the intrinsic nature and the law of the revolutionary struggle aimed at realizing the independent stand and attitude of the masses of working people, its overall objective and the way of the prosecution, its basic principle, and the mass leadership method.

The great leader Comrade Kim Il-song, by advancing afresh the chuche revolutionary theory aimed at realizing the independent stand and attitude of the masses of working people, has rendered immortal world historic services in attaining the revolutionary cause of the working class to the end and in developing the scientific communist theory.

By the enunciation of the chuche revolutionary theory aimed at realizing the independent stand and attitude of the masses of working people it has become possible for our party and people to more thoroughly embody the chuche ideology in revolution and construction, solve all questions arising in human remolding and society remaking, economic construction and cultural construction, to suit the independent aim and demand of the masses of working people, and even more energetically advance the cause for conversion of the whole society to the chuche ideology aimed at completely realizing the independent stand and attitude of the masses of working people.

The chuche revolutionary theory enunciated by the great leader Comrade Kim Il-song also infinitely encourages the struggle of world revolutionary peoples to cast off all manner of domination and enslavement, social inequalities. Today it is becoming the trend of the times that in all regions, in all countries of the world the traction power of the chuche ideology is growing incomparably strong and the effort to learn from the chuche ideology is being energetically launched. With the chuche ideology enunciated anew as a revolutionary theory aimed at realizing the independent stand and attitude, the masses of oppressed peoples of the world, deeply aware that they are the genuine master in command of their own destiny, have come to more dynamically launch into the sacred struggle to oppose domination and enslavement in every form, achieve national independence, and build a new life.

With the chuche ideology providing flawless answers to all the theoretical and practical questions in revolution and construction aimed at realizing the independent stand and attitude of the masses of working people, the revolutionary theory of the working class has been further developed and enriched into a great revolutionary theory for comprehensively realizing the aim and demand of the masses of people to live independently, and perfected into a monoaxial system complete with all the contents that a revolutionary theory must hold.

Truly, the founding of the chuche revolutionary theory is a great historic event that has turned around the revolutionary theory of the working class as a most scientific theory and has provided the turning point for an epochal turnaround in attaining the revolutionary cause for realizing independent stand and attitude.

By deeply engraving in our hearts the great national pride and revolutionary self-esteem for fighting revolution in the fatherland of chuche, loyally attending the great leader Comrade Kim Il-song and following the guiding light of the party and by more thoroughly embodying the chuche ideology in all areas of revolution and construction, we must attain to the end the chuche revolutionary cause charted in the Paektu forests.

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**REVOLUTIONIZATION OF THE WORKING CLASS IS A PRIORITY REQUIREMENT FOR
REVOLUTIONIZATION, WORKING CLASSIZATION OF THE WHOLE SOCIETY**

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[Article by Kim Pong-chu]

[Text] The great leader Comrade Kim Il-song, in his immortal classical work "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party" defining it as the overall duty of our revolution to convert the whole society to the chuche ideology and enunciating concrete tasks and ways for the successful realization, gave us teachings for the revolutionization, working classization of the whole society.

Revolutionizing and working classizing the whole society is a firm guideline our party is invariably maintaining in revolution and construction.

The great leader Comrade Kim Il-song taught as follows:

"Revolutionizing and working classizing the whole society is the demand of the law of socialist, communist construction, and is a most important revolutionary task that the party and state of the working class must carry out after the establishment of the socialist system." (Booklet "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 34)

To say to revolutionize and working classize the whole society means to bring up all members of society as fervent revolutionaries and remake all the areas of the economy and culture, ideology and morality, in the image of the working class.

Only if the party and state of the working class, energetically launching the struggle to revolutionize the whole society, thoroughly arm all people with a revolutionary ideological consciousness, realize the working classization of the whole society and eliminate all class distinctions, is it possible to win the complete victory of socialism and ultimately build the communist society, mankind's sublimest society.

What is called the process of building socialism and communism is a process of revolutionizing all members of society all together, such as the workers, peasants, and intellectuals, a process of remaking the whole society in the image of the working class.

The historic cause for the complete victory of socialism gets attained by revolutionizing all members of society all together and making them support socialism and communism and devotedly struggle for the realization and by eliminating all class distinctions, remaking in the image of the working class the society in all the economic and cultural, ideological and moral areas.

Realizing the working classization of the whole society while steadfastly conducting the task of revolutionizing all members of society is an important revolutionary task the party and state of the working class must carry out after the establishment of the socialist system.

Of course it arises as an important question to revolutionize working people even before the establishment of the socialist system. If the communists are to fight revolution, it is imperative to revolutionize and awaken the masses and unite them into one revolutionary force

But what arises in the forefront before the establishment of the socialist system is liberating all working people from social oppression and exploitation and turning them into socialist working people. This task is realized by socialist remaking of production relations and establishing the socialist system.

All working people becoming socialist working people by the socialist remaking of production relations represents a great turnaround in the prosecution of the task in the period of transition from capitalism to socialism. But this is no more than the first step in remolding all working people the communist way and remaking the society in the image of the working class.

After the socialist system is established and all people have become socialist workers, the task comes to the fore to eliminate all class distinctions, remaking their socioeconomic circumstances and idecmental features in the image of the working class and turn them into genuine socialist, communist builders. Even after the establishment of the socialist system, class distinctions between the working class and the peasantry will still be remaining and so will long remain old ideological dregs in working people's heads.

Therefore, in the period of transition from capitalism to socialism the party of the working class, giving firm priority to the ideological revolution, must energetically push ahead with the struggle to revolutionize and working classize all members of society. Only by energetically pushing ahead with the working classization of the whole society while steadfastly conducting the task of revolutionizing all working people is it possible to eliminate the class distinctions, build a classless society, and win the complete victory of socialism.

It is imperative to continue the task of revolutionizing working people even after the complete victory of socialism. Even after the working classization of the whole society and the successful completion of the task in the period of transition from capitalism to socialism, the old ideological dregs will not completely disappear from people's heads and the ideological consciousness level of working people will not reach the degree of realizing the communist principle of working according to abilities and receiving distribution according to needs.

Even after the complete victory of socialism the party and state of the working class must continue the struggle to revolutionize all working people while consolidating the success in working classization. Only by doing so is it possible to successfully occupy the ideological fortress of communism.

Thus, revolutionizing and working classizing the whole society is the demand of the law of socialist, communist construction and an important task of dictatorship of the proletariat.

Revolutionizing and working classizing the whole society is for remaking the socioeconomic circumstances and ideomental features of working people in the image of the working people, which can be successfully pushed when the task of revolutionizing the working class is commendably conducted. Revolutionizing the working class is a priority requirement for successfully conducting the revolutionization and working classization of the whole society.

The great leader Comrade Kim Il-song taught as follows:

"In order to revolutionize and working classize the whole society, it is imperative to thoroughly revolutionize the working class, to begin with. Revolutionizing the working class and strengthening its leadership role and revolutionary functions, and remolding all members of society the communist way with the working class as a model is the invariable guideline our party is tightly grasping." (Ibid., p 34)

What makes thoroughly revolutionizing the working class first a priority requirement for revolutionizing and working classizing the whole society lies above all in that revolutionizing and working classizing the whole society is essentially a process in which the working class remakes other classes and strata in its own image.

Revolutionizing and working classizing the whole society is a struggle of the working class, ceaselessly strengthening its own leadership role and revolutionary functions toward the other social classes and strata such as the peasants and intellectuals, to remold them in its own image.

This is not to say that in revolutionizing and working classizing the whole society, the working class will eliminate the class distinctions by weakening its own class leadership power or by blending itself with the other classes, strata. On the contrary, it means that the working class, by going on to firmly maintain its class position, constantly enhance its leadership role, and remake other working people in its own image, will strengthen its solidarity with them and eliminate the class distinctions. If, in revolutionizing and working classizing the whole society, the working class were to fail to carry through its class demands and blend itself with the other classes and strata, then it would be impossible to most precisely, successfully carry out the task of revolutionizing and working classizing the whole society.

The historic task to revolutionize all members of society and remake all sectors of society in the image of the working class gets resolved by energetically stepping up the revolutionization of the working class and ceaselessly enhancing its ideological spirit, organized character and cultural nature and by lifting

other classes and strata onto the level of the advanced working class in all the political, economic and cultural areas. Therefore, to thoroughly revolutionize the working class, the leading class of society, is an indispensable requirement for successfully carrying out the revolutionization, working classization of the whole society.

What makes revolutionization of the working class a priority demand for revolutionization, working classization of the whole society is also related to the fact that the working class is the most advanced class, the leading class of society.

The working class, because it is directly connected with modern production on account of its intrinsic class nature and aim, is a class highest in ideological spirit, organized character and cultural nature.

The working class as a leading class from the first days of its formation for the exploited working masses, has been most resolute and courageous in the struggle for the interests of itself and of the broad masses of people against the oppression and exploitation of capital. On account of this the working class has been able to become a powerful, organized unit leading all the working masses in the revolutionary struggle to break the chains of capital.

The working class also is the decisive force in overturning the capitalist system and building socialism, and the unitary leading class that leads all working people to the communist society.

The peasants and intellectuals, only under the firm class leadership, positive guidance and assistance of the working class, can move forward toward the communist society. The peasantry, only under the leadership, guidance and assistance of the working class, can get liberated from all manner of social oppression and exploitation, become socialist working people, and move onto the level of the advanced working class, liquidating all kinds of backwardness in the ideological, technical, and cultural realms. The intellectuals, too, only by receiving the class leadership of the working class, can positively serve revolution and construction, and confidently move forward toward the communist society together with the working class.

The working class, because of its own historic mission and class position, is the most advanced class stronger in unity and organized character than any other class and represents the unitary leading class that leads the masses toward socialist, communist construction.

In order that the working class may ceaselessly strengthen its role as the leading class of revolution, become a model for the peasants and intellectuals, and confidently lead them to the victory of socialism, communism, it must thoroughly revolutionize itself. Just because it is the working class, the working class does not get revolutionized spontaneously. Only if the working class, while steadfastly launching the task to revolutionize itself, takes the lead in revolutionizing, working classizing the whole society, becomes a model for the peasants and intellectuals in this task, and ceaselessly strengthens its revolutionary influence on the peasants and intellectuals, can it step up the revolutionization, working classization of the whole society.

What makes the revolutionization of the working class important in revolutionizing and working classizing the whole society is related, in particular, to the fact that the ranks of the working class are constantly replenished with members of the younger generation.

In our country, as industry develops quickly at a high rate of speed, the ranks of the working class dramatically grow and are constantly replenished with members of the younger generation.

Youthful members of the younger generation constantly replenishing the ranks of the working class have experienced neither exploitation and oppression nor the trials of the arduous revolutionary struggle. They are experiencing nothing but a happy life, having grown up free from any worry whatever under the most advanced socialist system of our country provided by the great leader Comrade Kim Il-song. Such members of the younger generation are today entering the stage as the master of our society, and are forming the backbone of the ranks of the working class. Therefore, in revolutionizing the working class it arises as an important question to enhance the class consciousness and revolutionary spirit of the younger generation of the working class. If ideological indoctrination work is to be neglected, oblivious of the importance of the task to revolutionize the younger generation of the working class, the phenomenon could arise among them of loathing to work, of loathing to fight revolution, complacent with their today's happy life.

If the party of the working class is to brilliantly attain the socialist, communist cause, continuing to energetically push ahead with the victorious revolution, it is imperative to continue to energetically launch the struggle to revolutionize the workers being replenished by the younger generation and turn them into genuine members of the working class, into fervent revolutionaries possessing a high class-consciousness and a resolute revolutionary spirit. Only then can the successive younger generations of the working class unerringly perform their role as the leading class of revolution and energetically step up the revolutionization and working classization of the whole society.

Truly, the revolutionization of the working class is a precondition for the revolutionization, working classization of the whole society and a firm guarantee for the successful prosecution.

The great leader Comrade Kim Il-song in his report to the Sixth Party Congress enunciated principled questions arising in revolutionizing the working class.

The great leader Comrade Kim Il-song taught that in order that the working class may perform its vanguard role in attaining the chuche cause and acquit itself fully of its responsibility to society and revolution, it must ceaselessly enhance its ideological spirit, organized character, and revolutionary nature.

The great leader Comrade Kim Il-song taught as follows:

"By strengthening ideological indoctrination and organizational tempering among the working class and by ceaselessly enhancing the ideological and organizational spirit and revolutionary character of the working class we must make them perform the vanguard role in the task of converting the whole society to the chuche ideology

and acquit themselves fully of their heavy responsibility to society and revolution." (Ibid., pp 34-35)

The ideological spirit, organized character, and revolutionary nature of the working class are the innate features that the working class must necessarily possess as the leading class of society.

The working class, only if it possesses such features, can thoroughly overcome all kinds of non-working class thoughts, all kinds of hodgepodge ideas, and decayed, morbid moralities, and thoroughly arm all the other working people with the revolutionary thought and communist morality of the working class. Only then is it also possible to maximally promote the revolutionary fervor and creative positivity of working people in socialist economic construction and most scientifically, successfully manage and operate the highly organized, large-scale socialist economy.

Ceaselessly enhancing the ideological spirit, organized character, and revolutionary nature of the working class, we must turn all workers into genuine communist revolutionaries devotedly fighting for the victory of the cause for conversion of the whole society to the chuche ideology.

What is basic in enhancing the ideological spirit, organized character, and revolutionary nature of the working class is strengthening ideological indoctrination work among workers and thoroughly arming them with the great leader Comrade Kim Il-sung's revolutionary thought, the chuche ideology.

The ideological spirit, organized character, and revolutionary nature of the working class are based on its leader's revolutionary thought, the revolutionary world outlook of the working class.

The great leader Comrade Kim Il-sung's revolutionary thought, the immortal chuche ideology, is a man-centered world outlook of thinking out everything with man at the center and gearing everything to serving man, and a revolutionary theory aimed at realizing the independent stand and attitude of the masses of working people.

Only if they are thoroughly armed with the great leader Comrade Kim Il-sung's revolutionary thought, the chuche ideology, can they become communist revolutionaries who, firmly maintaining the working class viewpoint and revolutionary stand at all times, can be faithful to the end to the historic cause for conversion of the whole society to the chuche ideology and, unshaken in the least, whatever wind may blow, resolutely fight on along the road indicated by the chuche ideology.

By strengthening indoctrination in the unitary ideology, indoctrination in the chuche ideology among the working class, we must thoroughly establish the chuche revolutionary world outlook and make them turn the chuche ideology into their unflagging faith and deeply engrave in their hearts their boundless loyalty to the party and the leader. More immediately in thoroughly arming them with the great leader's revolutionary thought it is imperative to strengthen among the working class the study of the great leader Comrade Kim Il-sung's summing-up report on the work of the Central Committee to the Sixth Party Congress and make them comprehensively, deeply grasp the quintessence and overall thought of the report and the ways of the prosecution.

Strengthening indoctrination in the revolutionary tradition among the working class is an important way to turn them into genuine revolutionaries possessing the high ideological features of the communist.

In the revolutionary tradition of our party are comprehensively embodied the ideology, theory, and method of chuche and are contained the priceless achievements and rich experiences of our revolution. Only if they are thoroughly armed with the revolutionary tradition of our party, can they embody on the loftiest level the ideological features that communist revolutionaries must possess, and go on to attain the chuche revolutionary cause to the end.

We must see to it that all workers solidly arm themselves with the brilliant revolutionary tradition of our party and go on to thoroughly embody it in work and life. Trade union organizations at all levels must energetically launch indoctrination in the revolutionary tradition, widely utilizing the bases and means of indoctrination in the revolutionary tradition such as battle sites of the revolution and historical sites of the revolution, museums of the revolution and halls of historical artifacts of the revolution. In this way they must make their members deeply understand the great leader Comrade Kim Il-song's revolutionary thought, noble communist character, and sagacity of leadership, and hold a firm principled spirit in terms of the working class and resolute struggle stand, and a high sacrificial spirit and indomitable struggle spirit in being forever faithful to their cause. They must also make their members learn from the lofty examples set by the late anti-Japanese revolutionary patriots who had been boundlessly faithful to the great leader Comrade Kim Il-song.

Strengthening organizational tempering among members of the working class is an important requirement for revolutionizing and working classizing them, a firm guarantee for enhancing their organized character and revolutionary nature.

Amid organizational tempering people come to even better nurture their collectivist spirit and to be thoroughly prepared as genuine revolutionaries possessing a strong revolutionary spirit. Away from organizational tempering they cannot firmly hold a strong revolutionary will, indomitable spirit, and organized character.

An important way to strengthen organizational tempering among members of the working class is making them faithfully participate in revolutionary organizational life.

Organizational life is the blast furnace for ideological tempering, the school for revolutionary indoctrination. Only in the process of conducting revolutionary organizational life can people receive revolutionary indoctrination, correctly launch the ideological struggle to uproot the old ideological dregs, and foster their character as revolutionaries.

Be it collectivism which is the basis of socialist, communist social life, or a strong revolutionary organizational spirit which is the basic characteristic of the working class, it comes to be properly cultivated only through organizational life.

Therefore, by strengthening organizational life of the party and of workers organizations among the working class we must prepare them as a strong, genuine

working class strong in organized character, as fervent revolutionaries devotedly fighting, not for their personal cloth and pleasures but truly for the interests of organization, collective, and revolution.

Energetically launching among the working class the movement to learn from the examples of unsung heroes is an important way to step up its own revolutionization, and revolutionize, working classize the whole society.

The great leader Comrade Kim Il-song taught as follows:

"Laying down the guideline for launching a movement to learn from the examples of unsung heroes with a view to hastening the revolutionization, working classization of the whole society, our party is energetically pushing ahead with it." (Ibid., p 39)

The movement to learn from the examples of unsung heroes is a mass ideological remolding movement embodying the guideline of our party for indoctrination by positive examples. The movement to learn from the examples of unsung heroes is still young in our country, but it is energetically pushing the revolutionization, working classization of the whole society with an immense traction power. Amid the dynamic march of this movement new change has occurred in the ideomental features and work traits of our working class and working people, and a great advance has been registered in socialist economic and economic construction.

By launching in a more organized way, in a more positive way the movement among the working class to learn from the examples of unsung heroes we must make them highly display like the unsung heroes their boundless faithfulness to the party and the leader and their infinite sacrificial spirit for the fatherland and the people. Trade union organizations at all levels, making the movement to learn from the examples of unsung heroes more organized among the working class under the guidance of party organizations and making them set high goals like the unsung heroes, must see to it that they attain them without fail and that all of them become innovators, inventors, outstanding original designers performing exploits in socialist economic construction. At the same time, they must make them positively struggle against all the old ideological elements standing in the way of the technical revolution such as passivity, conservatism, and technological mysticism. In this way, by making all members of our working class become the model communist social beings like the unsung heroes and by strengthening revolutionary influence among all the working people, we must bring about a new turnaround in the revolutionization, working classization of the whole society.

We must also energetically launch the struggle to comprehensively establish the socialist way of life among the working class.

Establishing the socialist way of life among the working class is an important question arising in the task of thoroughly arming them with the class consciousness of the working class and revolutionizing them.

The old ideological dregs and their toxin that have struck deep roots over thousands of years remain not only in people's heads but also in their way of life in no small measure. The order and customs of people's life deeply rooted in

their way of life constitute a gap, a hotbed, where the old ideas could gain a foothold, and this is hampering the revolutionization, working classization of working people.

Our working class must also take the lead in establishing the socialist way of life, doing away with the outdated, backward way of life, and ceaselessly go on to improve the way of life to suit the intrinsic nature of the socialist society and the demands of the times. In this way our working class, by living frugally with high cultural training and lofty moral character, must make the whole society filled to overflowing with a wholesome life attitude.

The thought and guideline enunciated by the great leader Comrade Kim Il-song for the revolutionization, working classization of the whole society is a human remolding program that has given a flawless answer to the human remolding question, the basic question in socialist, communist construction.

The realities of our country wherein a basic turnaround is occurring in the ideomental features, work traits, and way of life of the masses of people clearly prove the validity and invincible vitality of the great leader Comrade Kim Il-song's thought and theory for the revolutionization, working classization of the whole society.

By loyally upholding the guideline laid down by the great leader for the revolutionization, working classization of the whole society and thoroughly revolutionizing the working class first, and by strengthening its leadership role and revolutionary influence and remolding all members of society the communist way with the working class as a model, we shall win the complete victory of socialism and advance the cause for conversion of the whole society to the chuche ideology.

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DEVELOPING EDUCATION WORK IS AN IMPORTANT TASK FOR INTELLECTUALIZATION OF THE WHOLE SOCIETY

Pyongyang KULLOJA in Korean No 12, Dec 80 pp 21-26

[Article by Yi Yong-pok]

[Text] The respected and beloved leader Comrade Kim Il-song, defining it as the overall duty of our revolution in his historic report to the Sixth Congress of the Korean Workers Party to convert the whole society to the chuche ideology, unfurled a chuche outline of the revolution to step up the revolutionization, working classization, and intellectualization of the whole society under the banner of the three revolutions, win the complete victory of socialism in the near future, realizing the chuche-ization, modernization, and scientization of the people's economy, and ultimately attain our revolutionary cause.

The great leader, enunciating anew in his historic report the position and role of intellectualization of the whole society in attaining the chuche revolutionary cause, laid down the development of education work as an important task arising in the struggle to realize intellectualization of the whole society. Thus our party and people have come to have an energetic weapon for developing socialist education work onto a higher stage and successfully realizing the ultimate task of cultural revolution, and to have bright prospects for realizing compulsory higher education ahead of others and making the campus of chuche education blossom in fuller bloom.

All functionaries and party members, by deeply studying and mastering the intrinsic nature and significance of the guideline enunciated anew by the great leader for intellectualizing the whole society and the militant tasks to develop socialist education work and occupy the most important target of cultural revolution and by thoroughly carrying them through, shall advance the historic cause for conversion of the whole society to the chuche ideology.

Intellectualizing the whole society is one of the strategic tasks which the party and state of the working class must necessarily resolve in socialist, communist construction, and a sacred task to attain the cause for conversion of the whole society to the chuche ideology, turning people into comprehensively developed communist social beings possessing independent and creative stand and attitude.

The great leader Comrade Kim Il-song, by putting it forward in his report to the Sixth Party Congress as an important task, a basic way of realizing

intellectualization of the whole society to develop education work, opened up a straight road to stepping up intellectualization of the whole society.

The great leader Comrade Kim Il-song taught as follows:

"An important task arising in realizing the intellectualization of the whole society is developing education work. Only by commendably conducting education work is it possible to turn the younger generation into genuine communist social beings complete with chidokch'e [abundant knowledge in the unitary ideology of the party, noble communist character, and healthy physical strength for labor and national defense], bring up able national cadres in large numbers, and improve the general cultural knowledge standard of the society." (Booklet "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 40)

Making the development of education work an important task for realizing the intellectualization of the whole society is an indispensable requirement flowing from the intrinsic nature of intellectualization of the whole society.

As the great leader taught, intellectualizing the whole society is a sacred task to raise the cultural knowledge standard of all members of society to the level of a college graduate, eliminate the distinctions between mental labor and physical labor left behind by the old society, and realize a complete equality between working people.

With the great leader scientifically elucidating for the first time the intrinsic nature of intellectualization of the whole society, the height of the cultural knowledge standard of all members of society has been defined anew and the way of the realization clearly illuminated.

The communist society where the chuche ideology will have been comprehensively realized is a society where not only the revolutionary thought of the working class, the communist ideology, will be unitarily prevailing but an independent, creative life will have been provided for the masses of working people, with the productive forces reaching the loftiest height, with science and culture blossoming and developing.

In the communist society all production processes will have been comprehensively automated and operated by remote control based on the latest advances in science and technology. Thus people's backbreaking physical labor will all have been taken over by machines and the producers will be only performing the role of adjusting, monitoring, and controlling the movement of the integrated instruments of automation.

The communist society also is not only a society where material wealth is so great as to make it possible to make distribution according to needs but a most advanced, civilized society where people's cultural needs will be satisfactorily filled. Thus in the communist society the legacies of the old society will have been thoroughly eliminated in all aspects of mental, moral life and of cultural life and all members of society will be freely participating in the development of science and technology, in the activities of literature and arts, and will be enjoying a rewarding life as genuine creators, enjoyers of communist culture.

Therefore, people who will be living in the communist society must possess such high scientific and technological knowledge and cultural standard that they can all admirably manage and operate the highly automated technical processes of production, create communist culture and enjoy the benefits to their hearts' content. Such intrinsic demands of the communist society can be resolved only when all members of society possess the high cultural knowledge standard on the level of a college graduate. This is so because college education enables people to satisfactorily conduct independent and creative activities by making it possible for them to master in width, in depth the advances in modern science and technology and culture and by fostering their specialized technological knowledge and abilities which they can put to use in practical activities.

If all members of society are to be made to possess a cultural knowledge standard on the level of a college graduate, it is imperative to ceaselessly develop precisely socialist education work that imparts to people an independent ideological consciousness and deep knowledge about nature and society and fosters their creative abilities capable of discerning and changing the world.

Only by commendably conducting education work is it possible first of all to impart complete intermediate education to all members of the younger generation and provide them with a basis for amply receiving forthcoming college education and turn them into genuine communist social beings complete with chidokch'e. Again, only by developing education work is it possible to bring up able national cadres in larger numbers and ceaselessly expand intellectuals into a large national force. Ultimately, when this happens, the overall cultural knowledge standard of the society will come to be raised higher and the task of intellectualizing the whole society will come to be stepped up substantively step by step.

When the whole society is intellectualized by raising the cultural knowledge standard of all members of society to the level of a college graduate, the elimination of the distinctions between mental labor and physical labor left behind by the old society and a complete equality of working people will come to be realized.

This bespeaks that intellectualizing the whole society is a sacred task to ultimately carry out the task of cultural revolution, a glorious task to completely realize the independent stand and attitude of the masses of working people.

The distinctions between mental labor and physical labor are a legacy of the old society that will be remaining longest in the realm of people's labor life.

The confrontation between mental labor and physical labor that came into being along with the emergence of the class society, as it remains in acute conflict throughout the period of existence of the exploiting society, spawns an extreme inequality in people's labor life.

By eliminating private ownership of the means of production based on the confrontation between mental labor and physical labor, socialist revolution liquidates the confrontation between them and provides a precondition for realizing a complete equality for the masses of working people in labor conditions.

But even after the establishment of the socialist system, the distinctions between mental labor and physical labor will still be remaining. This is related to the

fact that the productive forces will not have been developed to the extent of making the means of machinery and technology take over people's backbreaking physical labor and that the distinctions between the cultural and technological knowledge standards of people engaged in mental labor and physical labor, too, will still be remaining.

Therefore, if the distinctions between mental labor and physical labor are to be eliminated and a complete equality of working people is to be realized, it is imperative to energetically launch technical revolution and highly develop the productive forces and at the same time, eliminate the distinctions between the cultural knowledge standards of all members of society.

Intellectualizing the whole society, precisely by raising the cultural knowledge standard of all working people participating in physical labor to the level of intellectuals, engineers, and specialists participating in mental labor, makes the distinctions between mental labor and physical labor eliminated. By the time this is achieved, as all members of society will be possessing knowledge on the level of a college graduate, not only will it be impossible to delineate the intellectuals as a social stratum but all of them will be enjoying a genuinely independent, creative rewarding life as they participate in ideal, very efficient labor where intellectual functions and physical functions will have been harmoniously blended.

As in this way it has been enunciated that intellectualization of the whole society works to raise the cultural knowledge standard of all members of society to the level of a college graduate and that this task comes to be achieved through none other than education work, the direction of major offensives and the basic way where an input of effort must be made into realizing the intellectualization of the whole society have come to be explicitly elucidated.

Today our country's socialist education has entered a high developmental stage capable of taking on the sacred task of intellectualizing the whole society.

Under the sagacious leadership of the great leader our party, laying down from the first day of its founding the guideline for giving priority to education work over all other tasks, has put partywide, statewide efforts into education work and as a result, an epochal transformation and prideful achievements have been made in this area.

Our country's education work that began from zero from the empty ground up with the question of production of pencils taken up at the first meeting of the North Korea Interim People's Committee held under the sagacious leadership of the party following liberation, implemented universal compulsory primary education and compulsory intermediate education on the postwar ashes and thereafter compulsory 9-year technical education, and today is successfully implementing compulsory education on the highest level, 11-year compulsory education.

Thanks to the benefits of universal compulsory 11-year education which brilliantly embodies the great leader's far-reaching plan for the education of the younger generation, all members of our younger generation are receiving complete intermediate education until they reach the age of labor, and are being admirably prepared as comprehensively developed communist social beings complete with chidokch'e. Thus

has come to be provided a firm guarantee for raising the overall cultural knowledge standard of working people to the level of a high school graduate and providing higher education in the near future for all members of society.

Today in our country, which inherited not one university from the old society, there are as many as 170 universities and colleges, and the integrated cadre training centers solidly organized in every locality have produced a large force of intellectuals which is more than 1 million strong. Thus the question of national cadres which arose as such a difficult question following liberation we have been able to satisfactorily solve on our own and open up bright prospects for energetically stepping up the intellectualization of the whole society along with national economic and cultural construction.

The great leader Comrade Kim Il-song, scientifically enunciating the position of education work in realizing the intellectualization of the whole society, has concretely laid down the basic ways to develop education work.

To decisively improve the quality of education, thoroughly carrying through the "Theses on Socialist Education" laid down by the great leader is a priority requirement arising in developing education work to suit the new demands of our revolution.

The great leader Comrade Kim Il-song taught as follows:

"The education branch, thoroughly carrying through the "Theses on Socialist Education," must decisively improve the quality of education." (Ibid., p 40)

Today in our country has been established a most superior socialist education system capable of enabling all members of the younger generation to complete intermediate education and of continuing to increase the large national force of intellectuals and so have been provided immense potentialities capable of ceaselessly consolidating and developing this admirable education system.

In order to raise by far the overall cultural knowledge standard of the society and step up the intellectualization of the whole society, highly promoting the superiority and invincible vitality of our country's socialist education system, it is imperative to decisively improve the quality of education in all areas of common education and higher education, general education and technical education.

The "Theses on Socialist Education" laid down by the great leader Comrade Kim Il-song is a great encyclopedic document that has given flawless scientific answers to all the theoretical and practical questions arising in bringing up the independent and creative social beings of our time, and a concise outline of revolutionary education that has laid down the intellectualization of the whole society as the task in the final stage, clearly illuminating the journey and way of the realization.

Experience in our struggle to carry through the great education theses shows that brilliantly embodying the education theses is precisely where the true road to decisively improving the quality of education and energetically stepping up intellectualization of the whole society lies.

All party members, working people, and educational functionaries, by loyally upholding the great leader's education theses with all their hearts and comprehensively, thoroughly carrying through the thought, theory, and revolutionary guidelines enunciated in the education theses, must bring about a new turnaround in the tasks to educate the younger generation and train national cadres.

For educational institutions to amply create educational conditions and ceaselessly improve the content and method of education is an important task to improve the quality of education to suit the demands of the Theses on Socialist Education.

All educational institutions first of all must strive to perfect the content and method of education based on the basic principle of socialist pedagogy which is a genuine theory for bringing up communist revolutionary personnel.

Youths and juveniles are the future of our fatherland and continuers of our revolutionary cause. Only by bringing them up as chuche-oriented revolutionaries is it possible to energetically push ahead with revolution and construction and brilliantly attain generation after generation the historic cause for conversion of the whole society to the chuche ideology.

Our youths and juveniles have experienced neither exploitation and oppression nor the trials of revolution and are the generation who have only been growing up happily under the benevolent socialist system provided by the great leader. If we do not correctly educate the youths and juveniles, they will be unable to possess a high class-conscisouness and revolutionary spirit and could indulge in sloth and laxity, complacent with today's happy life.

Therefore, putting the education of the youths and juveniles up front as a crucial question influencing the destiny of our revolution, we must pay priority attention to it, and the content and method of socialist education, too, must all be subordinated to revolutionarily indoctrinating people and revolutionizing, working classizing them.

In this way, while continuing to energetically push ahead with politicoideological indoctrination with primary emphasis on indoctrination in faithfulness to the party and the leader to suit the new demands of our revolution for converting the whole society to the chuche ideology, we must strive to make it possible to teach them in width, scientific and technical knowledge needed in chuche-izing, modernizing, and scietnizing the people's economy.

At the same time, we must even more thoroughly lay the material and technical foundations of schools at all levels from the universities on down and provide more admirable educational conditions for the students.

Our realities wherein the latest advances in science and technology are being rapidly intorduced to production and the technological provisions of the people's economy are being modernized on a very high level, call for able revolutionary personnel who are well versed in modern science and technology and possess creative abilities.

In order to bring up able functionaries who are prepared in terms of theory and practice, it is imperative to produce still more of modern experimental and

training facilities for schools so as to enable the students to assimilate through practice the theories they have learned from books, turn them into live knowledge they can put to use and highly display their creativity in the revolutionary struggle and construction tasks.

Again, it is imperative to publish still more of various kinds of textbooks and reference materials high in value in terms of education and indoctrination and, commendably organizing libraries at every school and in every locality, enable all students to energetically study under the motto of study first and successfully occupy the towering peak of science.

The success or failure of education work depends in large measure on the sense of responsibility and role of the teachers who are in direct charge of the task. All party organizations and functionaries, by ceaselessly deepening their work with teachers and enhancing their sense of responsibility and role, must make them strictly observe the necessary pedagogical process of school education.

Important in developing education work and intellectualizing the whole society is also commendably conducting preparatory work for the implementation of compulsory higher education.

The great leader Comrade Kim Il-song taught as follows:

"While putting efforts into satisfactorily implementing universal 11-year compulsory education, we must conduct with foresight the task of preparing for the implementation of compulsory higher education." (Ibid., p 41)

Inasmuch as intellectualization of the whole society aims to make all members of society possess a cultural knowledge standard on the level of a college graduate, this comes to be realized, in the final analysis, through compulsory higher education which will be providing the benefits of higher education for all people. Therefore, the task to realize the intellectualization of the whole society is none other than a rewarding struggle to implement compulsory higher education and essentially, a responsible task to perfect the socialist education system which is a universal compulsory education system.

Important in pushing ahead with the task to prepare for the implementation of compulsory higher education is thoroughly organizing existing national cadre training centers on the one hand and expanding institutions of higher education in the direction of developing the education system for studying while working.

By readjusting, reinforcing, and still better organizing universities and colleges for various disciplines and higher professional schools, as befits national cadre training institutions, which have dramatically increased in number, we must ceaselessly expand the large national force of intellectuals and make them show their great worth in implementing compulsory higher education.

Developing the education system for studying while working is a shortcut to implementing compulsory higher education ahead of schedule and stepping up the intellectualization of the whole society.

In order to make all members of society enjoy the benefits of higher education all together, it is imperative to continue to increase institutions of higher

education in number so that they may study under a specific education system. But no matter how much we have developed our national productive forces and no matter how much state investments we have made in education work, it will still be impossible to pull the youths and older adults from production and construction and put them under the higher education system for full-time study.

Because the education system for studying while working such as factory colleges, which was founded by the great leader and whose superiority has been proved in real life, makes it possible for the broad masses of working people to study without leaving production, the system opens up a wide road to advancing compulsory higher education while energetically pushing ahead with socialist economic construction as well.

Taking into consideration the regional deployment of the people's economy and the characteristics of each of its branches, we must establish still more factory colleges at factories, enterprises and in industrial districts along with newly establishing farm colleges and fishing ground colleges at state-operated farms and ranches and cooperative farms and fishing bases, and also establish higher professional schools in large numbers. At the same time, we must strengthen the university and college extension course system and newly organize television colleges to suit today's conditions that the nationwide television network has been brilliantly realized.

If we are to commendably prepare without any tilting for such enormous task as compulsory higher education, we must correctly define the targets and sequence of compulsory higher education based on the correct combination of economic construction and education work and proper calculation of the efficacy of education and of practical educational conditions.

In the future we must first implement compulsory higher education for members of the younger generation who have received complete intermediate education through universal 11-year compulsory education and, gradually as and when the necessary educational conditions are created, we must implement compulsory higher education for those working people who have not received higher education in the past; in this way we must substantively step up the intellectualization of the whole society at a high rate of speed.

The great leader Comrade Kim Il-song, in his historic report to the Sixth Party Congress profoundly elucidating the intrinsic nature and demands of the intellectualization of the whole society based on the immortal chuche ideology and comprehensively enunciating the tasks and ways for the realization, extraordinarily developed and enriched the thought and theory regarding socialist, communist construction and opened up a wide road to developing education work onto a new higher stage to suit the demands of the intellectualization of the whole society.

When compulsory higher education is comprehensively implemented in accordance with the far-reaching plan of the respected and beloved leader for all working people, not to mention the younger generation, to receive higher education, ours will have been transformed into a country where the whole society is revolutionized, working classized, and intellectualized, and the ideal communist society will be blossoming in full bloom before us as a brilliant reality, where the legacies

of the old society will have been liquidated once and for all and the independent stand and attitude of social beings will have been completely realized.

All functionaries and working people, by deeply engraving in their hearts the pride and self-esteem for realizing ahead of others the intellectualization of the whole society under the sagacious leadership of the great leader and the glorious Party Center and by dedicating all their wisdom and energy to this sacred struggle, must go on to brilliantly attain the chuche revolutionry cause charted by the respected and beloved leader.

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PARTY LIFE AND THE TEMPERING OF PARTY SPIRIT

Pyongyang KULLOJA in Korean No 12, Dec 80 pp 27-32

[Article by Kwak Yong-kon]

[Text] The great leader Comrade Kim Il-song, in his historic report to the sixth congress of our party comprehensively enunciating the important tasks arising in party work and party construction, taught that party life be strengthened and the party spirit of party members be ceaselessly tempered.

The guideline for strengthening party life and ceaselessly tempering the party spirit of party members constitutes a programmatic compass that must be tightly grasped in bringing up all party members and functionaries as genuine chuche-oriented communist revolutionaries strong in party spirit.

Tempering party spirit is a lofty duty of party members, an important demand for preparing themselves as genuine revolutionaries forever loyal to the party and the leader.

The great leader Comrade Kim Il-sung taught as follows:

"What is called the party spirit is boundless faithfulness to the party. This is a high working class awareness based on the chuche revolutionary world outlook, the lofty spirit of struggling with total devotion to protect and defend the party and carry through the lines and decisions of the party." (Booklet "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 114)

As the great leader taught, what is called the party spirit is boundless faithfulness to the party. To put it another way, it is the indomitable revolutionary spirit of devotedly struggling for the sake of the party and the leader and of struggling, jumping into fire and water, to carry out the revolutionary duties assigned by the party.

For the party members who have embarked on the road of struggle for the attainment of the revolutionary cause of the working class, the socialist and communist cause, vowing to share destiny with the party, party spirit is an innate, inherent characteristic.

Away from faithfulness to the party and the revolution--party spirit--the revolutionary activities and attributes of party members are unthinkable. If party members are to acquit themselves fully of their revolutionary attributes and add luster to their political life, they must ceaselessly temper their party spirit.

Party spirit is a high class-awareness based on the chuche revolutionary world outlook.

Party spirit is a revolutionary spirit flowing from a lofty class-awareness to devotedly struggle for the sake of the party and the leader, holding the chuche ideology, the great revolutionary thought of the working class of our time, as a unitary credo, as a firm revolutionary world outlook, and a noble trait of the revolutionary who devotedly struggles, breaking through all kinds of barriers and trials, with a firm faith in the validity and victory of the chuche cause.

Precisely because it is based on a revolutionary belief in thinking and acting in accordance with the demands of the immortal chuche ideology, on a firm faith in the victory of the chuche revolutionary cause, the party spirit is characterized by party principle and revolutionary character.

Accordingly, the process of tempering party spirit is none other than a process of establishing the chuche revolutionary world outlook.

Only if party members ceaselessly temper their party spirit, can they become genuine chuche-oriented communist revolutionaries who always think and act in accordance with the demands of the chuche ideology and struggle, devoting their all, for the ultimate victory of the chuche revolutionary cause, whatever the environment.

For party members, there is no task more important than to temper their party spirit.

The tempering of party spirit is essential for all members, regardless of their positions, their merits, or their length of party life. For those who fight revolution, this is a lifetime task.

Only if party members, regardless of who they are, ceaselessly temper their party spirit for life, can they add luster to their political life and remain faithful to the party and the revolution to the end.

The party spirit of party members comes to be ceaselessly tempered through party organizational life.

The great leader Comrade Kim Il-song taught as follows:

"Strengthening the party life of party members is an important way to temper their party spirit." (Ibid., p 114)

Party life is the blast furnace for ideological tempering that soundly brings up the pure core elements of revolution and the school for revolutionary indoctrination. Only through strong organizational life can any and every one be tempered revolutionarily and prepared as a genuine revolutionary forever faithful to the revolutionary cause of the working class.

What makes party life an important way to temper the party spirit of party members lies above all in that through the politicoideological indoctrination of party members it firmly establishes the chuche revolutionary world outlook among them and nurtures their boundless faithfulness to the party and revolution.

All the thinking and action of people are governed by their world outlook. Whether or not party members can thoroughly arm themselves with the revolutionary world outlook is an important question determining whether or not they can think and act always from the stand of the working class and from the viewpoint of the interests of the revolution.

The revolutionary world outlook, the communist world outlook, of party members does not get spontaneously formed. Only through steadfast ideological indoctrination can it be established.

Basic in tempering the party spirit of party members is strengthening their ideological indoctrination and firmly establishing their chuche revolutionary world outlook.

The immortal chuche ideology is the genuine revolutionary world outlook of the working class of our time.

The chuche ideology is a great thought illuminating the correct viewpoint, stand, and method that people must necessarily tightly grasp in discerning and transforming society and nature. In the chuche ideology is illuminated the clear road to providing an independent and creative life for the masses of people and are flawlessly embodied party spirit, working class character, and people-mindedness. Only if thoroughly armed with the chuche ideology is it possible to hold a correct revolutionary consciousness and highly possess faithfulness to the revolutionary cause of the working class.

Because through systematized, regular indoctrination work it thoroughly arms party members with the immortal chuche ideology, party organization makes it possible to firmly establish the chuche revolutionary world outlook among them. Consequently, strengthening party organizational life constitutes a firm guarantee for thoroughly preparing party members and functionaries as genuine chuche-oriented communist revolutionaries forever faithful to the party and the leader.

What makes party life an important way to temper party spirit also lies in that it fosters a revolutionary organizational sense and discipline among party members.

A revolutionary organizational sense and discipline are an important part of the stamp of the genuine communist.

The genuine communist, the genuine revolutionary, is one complete with a revolutionary organizational sense and discipline together with a high ideological character permeated with the communist revolutionary spirit.

Only when one possesses a strong organizational sense and discipline together with a high revolutionary spirit to resolutely struggle for the realization of the independent stand and attitude of the masses of people, to devotedly struggle, jumping into fire and water, for the sake of the party and the leader, can one become a fervent revolutionary, the communist.

A revolutionary organizational sense and discipline are an innate trait of the communist who loves his revolutionary organization, holds the interests of the organization as his first and foremost life, strictly adheres to the organization, and is infinitely faithful to assignments from the organization.

If a party member is to add luster to the priceless title as a revolutionary and possess faithfulness to the party and the leader--the party spirit--he must have a revolutionary organizational sense and discipline together with a high ideological character.

For party members, a revolutionary organizational sense and discipline are as precious as life itself. Without possessing a revolutionary organizational sense and discipline a party member cannot temper his party spirit nor can he sustain his political life. Only a party member who possesses a revolutionary organizational sense and discipline can highly display the indomitable revolutionary spirit of struggling, devoting his all, for the sake of the party and the leader and become a genuine communist revolutionary.

Such revolutionary organizational sense and discipline of a party member get achieved and strengthened only through revolutionary organizational life.

Essentially, people who have embarked on the road to revolution come to ceaselessly nurture their strong organizational sense and discipline in the process of living a revolutionary organizational life.

Therefore, whoever wants to become a fervent revolutionary, the genuine communist faithful to the party and the leader and devotedly struggling for the sake of the fatherland and the people, he must faithfully participate in party life and nurture a strong revolutionary organizational sense and discipline.

Precisely herein lies part of the ground that party life is an important way to ceaselessly temper the party spirit of party members.

What makes party life an important way to temper party spirit also lies in that it makes it possible to ceaselessly enhance party spirit, correcting with timeliness the deficiencies surfacing in work and life, through principled criticism and ideological struggle among cadres and party members.

Tempering the party spirit of party members is an incisive ideological remolding task. The task to ideologically remold people cannot be correctly carried out by a general appeal or emphasis. The task to temper the party spirit of party members can be successfully pushed when energetically launching the ideological struggle along with ideological indoctrination.

The great leader Comrade Kim Il-song taught as follows:

"Only with faithful participation in party organizational life is it possible to correct with timeliness the deficiencies surfacing in work and life and constantly enhance the party spirit and class character." ("On the Task of Social Sciences," p 267)

The party organization by means of principled criticism and ideological struggle works to eliminate the old ideological dregs remaining in people's heads, to correct with timeliness the deficiencies surfacing in daily routine work and life, to help and lead them to get back on the right track of revolution.

Only through party organizational life can party members discover the deficiencies surfacing in work and life and ceaselessly temper and train themselves in the process of overcoming them.

Criticism and self-criticism are an energetic weapon of the ideological struggle for tempering the party spirit of party members.

Through criticism and self-criticism at party conferences party members come to receive a lot of stimulation and good indoctrination.

Through party life any and every party member comes to make self-criticism and criticize the deficiencies of other people, and in the process, comes to ceaselessly temper his own party spirit.

Thus, strengthening party organizational life makes it possible through criticism and self-criticism for cadres and party members to faithfully fight on to the end for the sake of the party and the leader, for the sake of the fatherland and the people without committing mistakes in the revolutionary struggle.

The party spirit of party members also gets ceaselessly tempered through revolutionary practice.

Revolutionary practice is an energetic means of ceaselessly tempering the party spirit of party members.

Party members in the process of revolutionary practice come to uproot old ideas, firmly establish a revolutionary world outlook, and ceaselessly temper and harden their party spirit.

The revolutionary activities, the practical activities of a party member get to be made through party organizational life. Away from party life there could not be the practical activities, the revolutionary activities of a party member.

The party organization gives assignments to each and every party member without exception and through the practical activities to carry them out, ceaselessly temper the party spirit of party members.

The assignments, the revolutionary tasks the party organization gives are all for embodying the revolutionary thought of the great leader and the guidelines of the party, and the process of carrying them out is none other than a process of the revolutionary struggle to carry through the lines and policies of the party.

Party members in the process of carrying out the assignments, the revolutionary tasks given by the party organization come to cultivate faithfulness to the great leader and the glorious party, a high sense of responsibility and sincerity in carrying out their revolutionary duties, and possess an indomitable struggle spirit of stopping at nothing until carrying out the revolutionary tasks at hand, undaunted by whatever barriers.

In this way, the strengthening of party life, by closely combining ideological indoctrination, ideological struggle, revolutionary practice, and by pushing ahead with them in a unified process, constitutes an important way to make party members ceaselessly temper their party spirit.

Truly, the guideline enunciated by the great leader Comrade Kim Il-song for strengthening party life and ceaselessly tempering the party spirit of party members is a unique thought and guideline that have illuminated the most precise way that makes it possible for all of our functionaries and party members to infinitely glorify their political life on the one road of struggle to attain the glorious chuche revolutionary cause.

Today our party and people are faced with the glorious and rewarding task to advance the cause for converting the whole society to the chuche ideology.

In order to attain at the earliest possible date the cause for conversion of the whole society to the chuche ideology, more energetically stepping up revolution and construction, it is imperative to thoroughly bring up, as chuche-oriented communist revolutionaries, party members who are the core force and vanguard fighters of our revolution, and ceaselessly enhance their role.

When all of our party members temper themselves as fervent communist revolutionaries and thoroughly prepare themselves as vanguard fighters who indoctrinate and move ten people, a hundred people, a thousand people, the authority and might of our party will be incomparably enhanced and we will be able to victoriously carry out whatever difficult tasks.

The task to thoroughly bring up party members as pure core elements of revolution strong in party spirit and step up the conversion of the whole society to the chuche ideology depends significantly on how party organizations strengthen the party life of party members.

The great leader Comrade Kim Il-song in his programmatic report to the Sixth Party Congress concretely taught the important tasks arising in strengthening the party life of party members.

The great leader Comrade Kim Il-song taught as follows:

"In order to strengthen party life, we must enhance the organizational sense of party members. Regarding their party organizations as a motherly bosom and living, strictly abiding by their party organizations is a lofty trait our party members must necessarily possess." (Booklet "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 114)

To say that party life is an important way to temper the party spirit of party members does not mean that once they are accepted into the party organization, their party spirit gets spontaneously tempered.

If party life is to really become the blast furnace for tempering the party spirit of party members, the school for revolutionary indoctrination, all party members must strengthen their political life, party organizational life.

Party life is the basic way of sustaining the political life of party members. Just as a man cannot sustain his physical life without food, a party member cannot sustain his political life without party life.

Party life is not something that is lived for a specific period of time, or time permitting. A party member must live his party life up to the last moment of his physical life and must participate in party life, whatever complex work may face him.

Important in strengthening party life is first of all enhancing the party organizational sense of party members.

The party organizational sense is the resolute stand and viewpoint of a party member who regards his party organization as a motherly bosom, always loves and approaches his party organization with dignity, strictly abides by his party organization, consciously observes his party organizational discipline, and stops at nothing until executing his revolutionary assignments from the party to the end, jumping into fire and water.

If a party member is to glorify his political life, live his whole life in a worthy manner and fight on for the sake of the party and the revolution, for the sake of the fatherland and the people, he must possess a high organizational sense.

Away from his party organization a party member cannot live for a moment nor can he sustain his precious political life. A party member high in his party spirit holds it as an iron rule to live and work, always strictly abiding by his party organization.

We must steadfastly struggle to enhance our party organizational sense.

In order to enhance the party organizational sense, it is important above all to well understand the demands of the party rules and standards of party life and thoroughly meet them.

In the party rules and standards of party life are enunciated principled matters which a party member must observe in life and action as a member of his party organization. In them are defined all the questions that face party members in wholesomely conducting their party life, such as the question of establishing the unitary ideology system of the party, the question of consciously observing the party organizational discipline, the question of enhancing the vanguard role of party members, the question of possessing a noble communist character.

When a party member consciously observes the party rules and standards of party life, he can approach his party organization with dignity, conduct work and life strictly abiding by his party organization, and execute the decisions of his party organization without deflection. Therefore, in order to enhance the party organizational sense, it is imperative to make all party members deeply study the party rules and standards of party life and strive to thoroughly embody them in real life.

At the same time, it is imperative to make party members highly display the revolutionary attitude of taking timely action to report to their party

organization all problems affecting not only work and life but even personal affairs, and of conducting work strictly abiding by their party organization.

Enhancing the role of the party cell has great significance in strengthening the party life of party members.

The great leader Comrade Kim Il-song taught as follows:

"In strengthening the party life of party members, it is very important to enhance the role of party cells. Party cells are the infrastructure of the party, the base for party life. It is precisely party cells which are charged with the responsibility for organizing and guiding the party life of party members." (Ibid., p 114)

Party members, assigned to party cells without exception, conduct party life. A man can be healthy only if all the cells in his body are smoothly functioning; by the same token, only if party cells, the infrastructure, are briskly moving, can the militant functions and role of the party be enhanced.

Experience shows that where a party cell possesses combat strength and commendably guides party life, its party members are high in party spirit and also thoroughly carry out on time their revolutionary tasks at hand.

Most important to a party cell in guiding the party life of its party members is to thoroughly standardize party life, make it a habit of life, and make its party members participate in party life without exception.

Standardizing party life and making it a habit of life is a positive method that makes it possible to enhance the organizational sense among cadres and party members and establish the revolutionary attitude for one and all to live and work under the guidance and control of their party organizations.

Therefore, party members, one and all with a correct viewpoint and stand toward standardized life, must consciously, faithfully participate in standardized life such as study meetings and lecture meetings and for their part, party organizations must ceaselessly strengthen guidance and control over them.

In particular, party cells must correctly organize the party life of party members to suit the demands of the system for summing up party life laid down by the Party Center. The new party life summing-up system is the most positive form of standardized party life and constitutes the basic content of standardized life.

The new party life summing-up system, whose superiority and vitality have already been proved through practice and because it makes deficiencies surfacing in work and life handled with timely criticism instead of leaving them unattended, is becoming a most effective way to temper the party spirit of party members.

Therefore, all party cells must make cadres and party members consciously participate in the summing-up of party life and in particular, conduct the summing-up of party life in an atmosphere of stern criticism.

In order to conduct party life in an atmosphere of stern criticism, party members must have a correct understanding of criticism and wholesomely conduct criticism on partywide principle.

We must turn criticism into one that saves comrades and strengthens unity. And any and every one must accept with an open mind the matters criticized and boldly rectify them.

All cadres and party members, at all times as a matter of daily routine just as they wash their faces in the morning, on a principled, candid, and sincere stand must criticize with timeliness their own deficiencies and accept with an open mind criticisms made by the masses, and thus train and temper themselves.

Regularly giving party assignments to party members is one of the important demands arising in the guidance of their party life.

Only if party assignments are regularly given party members, can they acquit themselves fully of their attributes as political activists and ceaselessly temper their party spirit. Party assignments must be organized in the direction of thoroughly arming functionaries and party members with the thought of the party and enhancing their roles. Party organizations must regularly give a concrete assignment to each party member without exception to suit his preparedness level and characteristics. And they must help him carry out his assignment without deflection and make all of them always move by the method of summing up with timeliness one assignment upon completion and giving a new one. In this way all party members must be made to constantly temper their party spirit in the process of carrying out party assignments, revolutionary tasks.

Today our revolution is deepening and developing onto a higher stage, and a great turnaround is occurring in all areas of party work. Our functionaries and party members, by further strengthening their party organizational life to suit the demands of the party and the developing revolution and ceaselessly tempering their party spirit, shall further glorify the political life bestowed on them by the great leader and acquit themselves fully of their revolutionary attributes as party members.

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OUR PARTY WORK METHOD IS THE REVOLUTIONARY WORK METHOD OF CHUCHE

Pyongyang KULLOJA in Korean No 12, Dec 80 pp 33-38

[Article by Yi Nung-hun]

[Text] The great leader Comrade Kim Il-song, in his report to the Sixth Congress of the Korean Workers Party summing up the achievements scored in party work in the past period, enunciated important tasks to further strengthen party work to suit the demands of our developing revolution for realizing the conversion of the whole society to the chuche ideology.

Ceaselessly improving the party work method is one of the important tasks that party organizations and functionaries must tightly grasp in strengthening party work.

Our party work method is the revolutionary work method of chuche.

The revolutionary work method of chuche is the most scientific, revolutionary work method which was created amid the storm of the arduous, formidable revolutionary struggle and whose invincible might and vitality have been proved to the hilt.

Holding the respected and beloved leader Comrade Kim Il-song's revolutionary thought as an immutable compass and thoroughly embodying the revolutionary work method of chuche created by the leader is where an important guarantee for our party to be forever victorious and moving forward is.

1

The question regarding the party work method is one of the important question of principled significance in the party construction and party activity of the working class.

The party of the working class is General Staff of the revolution, the guiding force organizing and mobilizing the broad masses in carrying out revolution and construction. If the party is to satisfactorily perform its lofty mission and leadership role, it must have a scientific revolutionary theory and at the same time, a correct leadership method, a revolutionary party work method capable of energetically organizing and mobilizing the masses in revolution and construction.

A revolutionary work method is a mighty weapon for guiding the masses. Only by adhering to a correct work method can the party victoriously move the revolutionary struggle and construction tasks forward, solidly uniting the masses in one ideological will and ably organizing and mobilizing them.

This crucial question arising in the party activity of the working class came to be brilliantly solved by the scientific, revolutionary work method created by the respected and beloved leader Comrade Kim Il-song who early on founded the immortal chuche ideology and embodied it in the sphere of mass leadership.

The creation of the revolutionary party work method of chuche by the great leader constitutes a brilliant example that has provided a mighty weapon for mass leadership which the revolutionary party of the working class must tightly grasp in revolution and construction.

The revolutionary work method of chuche is the invariable work method of our party.

The great leader Comrade Kim Il-song taught as follows:

"The work method of our party was created early on amid the flames of the anti-Japanese revolutionary struggle and is based on the profound doctrine of the chuche ideology. The chuche-oriented work method of our party is a most revolutionary work method which enables the masses of working people to thoroughly maintain their stand as the master of revolution and construction and satisfactorily perform their role as the master in revolution and construction." (Booklet "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 123)

Defining the intrinsic nature and character of a work method is the thought and world outlook on which the method rests. Depending on the kind of thought, on the kind of world outlook on which the work method rests are determined its intrinsic nature and character.

The basic thought underlying our party's work method and running through it is the immortal chuche ideology which is the revolutionary world outlook of our time. Resting on the great chuche ideology is precisely where the intrinsic nature and basic characteristic of our party's work method are, where the source of its invincible might is.

Our party's work method is one that holds the chuche ideology as its ideotheoretical and methodological basis.

The chuche ideology, which holds that the master of revolution and construction is the masses of people and that the strength propelling revolution and construction also resides in the masses of people, enunciates anew the position and role of the masses of people in revolution and construction.

The question as to in what position to place the masses of people in revolution and construction and how to assess the role the masses of people play is an important question determining the basic stand and basic method of leadership in revolution and construction.

Viewing the masses of people as the master of revolution and construction and also seeking in the masses of people the strength propelling revolution and construction constitutes the basis that makes it possible to establish a correct stand and viewpoint toward revolution and construction and formulate a work method capable of most precisely leading revolution and construction.

Only when based on the revolutionary viewpoint that regards the masses of people as the master of revolution and construction is it possible to establish a most revolutionary and people-minded work method. Conversely, when based on the old viewpoint which disregards the masses of people, there will emerge the bureaucratic work method of dictation and commandism divorced from the masses and reigning over them.

The immortal chuche ideology founded by the great leader provides a most precise stand and viewpoint toward the masses of people.

The great chuche ideology views the masses of people as in direct charge of the revolutionary struggle and construction tasks, as the most energetic beings, and provides a correct viewpoint and method for bringing them up as independent and creative beings.

Because it is based on the chuche ideology that the master of revolution and construction is the masses of people and that the strength propelling revolution and construction also resides in the masses of people, our party's work method represents the most scientific and revolutionary leadership method.

Our party's work method is also a powerful work method comprehensively embodying the basic demands of the chuche ideology.

The chuche ideology calls upon the masses of working people to tightly grasp an independent stand and creative stand, holding a stand and attitude befitting the master in the revolutionary struggle and construction tasks.

To say that the masses of people are the master of revolution and construction and also have the strength to propel revolution and construction does not mean that they can spontaneously acquit themselves fully of their responsibility and role as the master of revolution and construction.

Only when the masses of people, highly aware that they are the master of revolution and construction, hold fast to their stand as the master, can they acquit themselves fully of their responsibility and role as the master.

The basic condition making the masses of people correctly hold their stand as the master and acquit themselves fully of their role as the master is making them hold fast to an independent stand and a creative stand in all thinking and action.

The independent stand is the basic stand that enables the masses of people to acquit themselves fully of their responsibility as the master; the creative stand is the basic method that enables the masses of people to perform their role as the master in remaking nature and society.

Our party's work method is a revolutionary work method that enables the masses of people to hold fast to the independent stand and creative stand.

Our party's work method makes the masses of people think out all questions with their own heads and solve them, and inspires the revolutionary fervor of the masses to energetically step up the revolutionary struggle and construction tasks. Precisely herein lies part of the important ground that our party's work method is the revolutionary work method of chuche.

Our party's work method is also a revolutionary work method that makes it possible to victoriously advance and attain the chuche revolutionary cause charted by the respected and beloved leader.

The work method is essentially a weapon for embodying the leader's revolutionary thought and leadership.

In order to successfully carry out the revolutionary struggle and construction tasks, it is imperative first of all to revolutionarily awaken their master, the masses of people. This can be admirably realized only when the masses of people, thoroughly armed with the revolutionary thought of the leader and the embodiment, the lines and policies of the party, engrave the leader's revolutionary thought in their hearts as a firm credo.

Because it makes it possible to successfully carry out the task of thoroughly arming the masses of people with the immortal chuche ideology and solidly unite them around the respected and beloved leader as one political force, our party's work method constitutes a powerful work method stepping up revolution and construction.

The rock-hard politicoideological unity of the entire people with the leader at the center is a source of invincible strength and the decisive guarantee for all victories.

The revolutionary work method of chuche works to connect the leader and the masses of people in one blood vessel, solidly unite the masses of people around the leader, and maximally promote their revolutionary fervor and creative positivity.

The might of our party's work method precisely lies in that it makes the immortal chuche ideology firmly prevail partywide and societywide, makes our people solidly united as one around the respected and beloved leader, and makes revolution and construction energetically pushed under the unitary leadership of the leader.

Thus our party's revolutionary work method created by the great leader Comrade Kim Il-song is a powerful work method of chuche which firmly rests on the immortal chuche ideology, comprehensively embodies the demands of the chuche ideology, and makes it possible to victoriously advance and attain the chuche revolutionary cause.

2

That today ours has been strengthened and developed into an invincible militant party possessing the revolutionary work method of chuche is the brilliant fruition of the sagacious leadership of the respected and beloved leader Comrade Kim Il-song and the tested guidance of the glorious Party Center.

The great leader Comrade Kim Il-song has provided the brilliant tradition of the revolutionary work method based on the chuche ideology and has sagaciously

led the struggle to embody it in all areas of our party construction and party activity.

Our party's revolutionary work method embodying the chuche ideology is a unique mass leadership method personally created by the respected and beloved leader Comrade Kim Il-song amid the formidable anti-Japanese revolutionary struggle.

The great leader Comrade Kim Il-song taught as follows:

"The revolutionary work method of thoroughly serving for the sake of the masses, of relying on the masses, and of mobilizing the creative power of the masses is the tradition of our party which has been carrying it on since the time of the anti-Japanese armed struggle." ("Kim Il-song Selected Works," Vol 3, 2d impression, p 161)

The anti-Japanese revolutionary struggle organized and led by the respected and beloved leader was a glorious struggle, an arduous and complex struggle unprecedented in history that charted the road of our revolution for the first time under the banner of the chuche ideology and opened up a new epoch in history.

The great leader, with his deep insights into the importance of the work method in the revolutionary struggle, created models one by one of a new revolutionary work method throughout the period of organizing and leading the anti-Japanese revolutionary struggle and generalized them by practical examples.

Members of the Anti-Japanese Guerrillas who were forever loyal to the great leader always went in deep among the masses, launched energetic political work, solidly united the masses on the side of the revolution, breathed and acted together with them, and highly displayed the noble communist character of setting standards by their own example in the fight against the enemy.

That they had brilliantly embodied the revolutionary work method in the solution to all questions, relying on the strength of the masses and setting the masses in motion was an important factor in the victory of the anti-Japanese revolutionary struggle.

The Anti-Japanese Guerrillas style work method created amid the flames of the arduous anti-Japanese revolutionary struggle is a model of mass leadership method comprehensively embodying the great leader's revolutionary thought, outstanding leadership, and noble character, a priceless heritage that our party must eternally carry forward and develop.

The tradition of the revolutionary work method personally created by the great leader Comrade Kim Il-song during the anti-Japanese revolutionary struggle has been continued and developed by our party following liberation and brilliantly embodied in all areas of party activity.

Under conditions that our party came to directly lead the administration from the first day of its founding and that many of our functionaries had little experience in the past revolutionary struggle and work with the masses, it arose as an especially important question to establish the revolutionary work method and people-minded work attitude among the functionaries.

The great leader Comrade Kim Il-song, from the first days of building a new fatherland laying it down as one of the basic questions of mass leadership to properly establish the work method, has put great efforts into this task.

The respected and beloved leader, with his deep insights into the dangers that might grow among functionaries of the party in power that they might run counter to the mass line because they were not thoroughly armed with a revolutionary world outlook, paid keen attention to thoroughly guarding against the tendencies of throwing the party authority around and playing at bureaucratism in work method and work attitude.

The struggle against the outdated work methods spread by the flunkys had important significance in embodying the revolutionary work method of *chuche*.

Following liberation, those who had been immersed in flunkysm and dogmatism, spread a bureaucratic work method basically contrary to the revolutionary work method. This was a great obstacle to the development of our party work method.

The aftereffects of the outdated work method spread by the flunkys surfaced as a grave problem in the postwar period, and the struggle against it arose as an even more serious question.

The respected and beloved leader, at the plenary meeting of April 1955 and especially with our party's third congress as a turning point, energetically organized and led the struggle to thoroughly overcome the old work method that had been spread within the party and straighten out the work method and attitude of the functionaries.

The respected and beloved leader Comrade Kim Il-song enunciated a series of principled questions arising in mass guidance, to suit the new environment wherein the socialist system was established in our country and socialist construction was being pushed in real earnest.

The great leader, in the course of giving his on-the-spot guidance to the work of party organizations of Kangso County and Ch'ongsan-ri in February 1960, created the Ch'ongsan-ri spirit, the Ch'ongsan-ri method, having epochal significance in improving the work system and work method of party, state, and economic organs to suit the new environment.

The great Ch'ongsan-ri method is a revolutionary work method embodying our party's traditional work method and mass guidance principle.

With the respected and beloved leader Comrade Kim Il-song sagaciously leading the struggle to generalize the Ch'ongsan-ri spirit, the Ch'ongsan-ri method, our party was able to bring about a revolutionary turnaround in mass guidance.

The revolutionary work method of *chuche* created by the great leader Comrade Kim Il-song is being more comprehensively embodied today under the tested leadership of the glorious Party Center.

The great leader Comrade Kim Il-song taught as follows:

"Our party, energetically launching the struggle to improve the party work method, has thoroughly eliminated the old bureaucratic work method and comprehensively

established the Anti-Japanese Guerrillas style work method." (Booklet "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 109)

Our Party Center has energetically organized and led the effort to ceaselessly improve the party work method to suit the demands of the historic cause for converting the whole society to the chuche ideology.

The Party Center, graphically enunciating the basic demands of the Anti-Japanese Guerrillas style work method, has sagaciously led the struggle to embody it in party work.

The glorious Party Center has always paid keen attention to seeing to it that in accordance with the demands of the Anti-Japanese Guerrillas style work method, guidance functionaries go down to the base level all the time, teach and help the base level functionaries, and give a firm priority to political work in all tasks; also that the functionaries creatively conduct all tasks, aggressively push ahead with them in a big way, and energetically inspire the masses, setting standards by their own example, to carry through the policies of the party.

The Party Center also has organized and led the effort to energetically launch the struggle to uproot the old work method among the functionaries. With the ideological struggle energetically launched under the sagacious leadership of the glorious Party Center to oppose the old work method among the functionaries, a new turnaround came to occur in thoroughly eliminating the old conventional work method and establishing a revolutionary party work method.

As under the sagacious leadership of the Party Center the old conventional work method was thoroughly overcome and the Anti-Japanese Guerrillas style work method comprehensively established, the face of the party was renewed and a revolutionary, militant vigor came to be even more vibrant partywide and societywide.

3

The great vitality of our party's work method, the revolutionary work method of chuche, has been eloquently proved in our country's revolutionary practice.

All the victories and achievements our party and people have scored in the revolutionary struggle and construction tasks in the past period are the brilliant fruits brought by the embodiment in the sphere of mass leadership of the Anti-Japanese Guerrillas style work method created by the great leader early on during the anti-Japanese revolutionary struggle and the Ch'ongsan-ri method modeled after it.

By thoroughly embodying the revolutionary work method of chuche our party has come to even more clearly have the face as a glorious party of chuche, and a basic turnaround is occurring in party work, in party activity.

The great leader Comrade Kim Il-song taught as follows:

"With the embodiment of the Anti-Japanese Guerrillas style work method in party work as a whole, the face of the party has changed afresh and so has the party work attitude fundamentally." (Ibid., p 109)

Today in our party work the old work methods such as bureaucratism, formalism, expedientialism, and administrative work method could no longer remain entrenched, and party work is being firmly turned truly fresh, vigorous, and militant. Through the struggle to embody the revolutionary party work method of *chuche* the attitude has come to be thoroughly established that political work is given priority in all tasks, superiors help subordinates, functionaries always go in among the masses to work.

The task is briskly under way that party organizations and functionaries, holding political work as the first process of all tasks, organize and mobilize the broad masses in the prosecution of revolutionary tasks, and move and set party members and working people in motion by means of making one person move ten who in turn move a hundred who in turn move a thousand.

Again, the attitude is prevailing partywide that party functionaries as genuine people's faithful servants go down to the base level all the time, thoroughly teach and substantively help the base level functionaries, live together with the masses and solve all questions to suit the demands and interests of the masses.

By the sagacious guideline of the Party Center for turning around party work after the Anti-Japanese Guerrillas style the old framework of formalism and the conventional work method have been overcome in party work, and an epochal change is occurring in the ideological viewpoint and mode of thinking, work attitude and work habit of functionaries.

With a revolutionary work system established within the party and the work method of functionaries ceaselessly improved, the teachings of the great leader and the intent of the party are being smoothly and properly filtered down to the masses, the opinions and demands of the masses are forthwith reflected to the party, and the entire party is moving in unison under the leadership of the Party Center.

With the Anti-Japanese Guerrillas style work method thoroughly embodied in party work under the sagacious leadership of our Party Center, the process of remolding man and society has been extraordinarily expedited, and a great change is occurring in people's ideomental features and ceaseless innovations and leaps forward are happening in socialist economic construction.

Today all of our functionaries and working people, always nolding burning loyalty to the fatherly leader and the glorious Party Center, are devoting their all to carrying out to the end whatever is intended and wished by the great leader.

Today our people, loudly sounding the bugle call for all forward to speed battle, are continuing to innovate, continuing to move forward, and are ceaselessly working miracles astounding people.

The great revolutionary turnaround that has occurred in our party work, the great transformation that has happened in our people's ideomental features and socialist construction--this eloquently proves the invincible might and inexhaustible vitality of the revolutionary party work method of *chuche* created by the great leader, our party work method.

Thoroughly embodying the revolutionary work method of chuche created by the great leader Comrade Kim Il-song is the sacred duty of our functionaries.

Brilliantly carrying forward and thoroughly embodying the revolutionary work method of chuche whose might has been proved to the hilt amid the flames of the arduous revolutionary struggle is where a firm guarantee for working still greater miracles on all fronts of socialist construction and advancing the victory of the cause for converting the whole society to the chuche ideology is.

All functionaries must bring about a new turnaround in party work, thoroughly carrying through the Ch'ongsan-ri spirit, the Ch'ongsan-ri method, which embodies the traditional work method and revolutionary mass guidance principle of our party.

Our functionaries must inspire the broad masses to the prosecution of revolutionary tasks, giving a firm priority to political work in all tasks, and must go down to the base level all the time, teach and substantively help the base level functionaries, seek the way of carrying through the policies of the party, living together with the masses, and solve all questions to suit the demands and interests of the masses.

If our functionaries are to acquit themselves fully of their attributes as people's faithful servants, they must have a people-minded work style. The functionaries must always live a simple, frugal life without standing on ceremony or throwing their weight around. They must also become the close comrades and friends of the masses, respecting the masses and sharing joys and sorrows with them, and must live and work revolutionarily, repudiating sloth and laxity as befits the functionaries of a party fighting revolution, of a party struggling.

All functionaries, by thoroughly embodying the revolutionary work method of chuche, shall energetically organize and mobilize the masses in a new all-out march movement and brilliantly carry out the magnificent combat program unfurled by the great leader at the Sixth KWP Congress.

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CHUCHE-IZATION, MODERNIZATION, AND SCIENTIZATION OF THE PEOPLE'S ECONOMY ARE THE STRATEGIC LINE OF SOCIALIST, COMMUNIST ECONOMIC CONSTRUCTION

Pyongyang KULLOJA in Korean No 12, Dec 80 pp 39-44

[Article by So Chae-yong]

[Text] The great leader Comrade Kim Il-song, in his historic report to the Sixth Congress of the Korean Workers Party unfurling a bright blueprint for laying the material and technical foundations of socialism and communism, laid down the task to step up the chuche-ization, modernization, and scientization of the people's economy.

The chuche-ization, modernization, and scientization of the people's economy laid down by the great leader are a strategic line of economic construction for realizing the conversion of the whole society to the chuche ideology and a programmatic compass that must be tightly grasped in insuring an independent, creative material and cultural life for the masses of working people.

Today when the task has come up front for laying sound material and technical foundations consistent with the completely victorious socialist society, to thoroughly carry through the line laid down by the great leader for chuche-ization, modernization, and scientization of the people's economy represents an important guarantee for brilliantly realizing the bright blueprint enunciated by the Sixth Party Congress for socialist, communist economic construction and advancing the cause for conversion of the whole society to the chuche ideology.

Chuche-ization, modernization, and scientization of the people's economy laid down by the great leader Comrade Kim Il-song are one of the important tasks arising in the struggle to realize the conversion of the whole society to the chuche ideology.

In order to brilliantly attain the historic cause for conversion of the whole society to the chuche ideology, it is imperative not only to turn all members of society into genuine communist social beings but to thoroughly remake all aspects of social life in accordance with the demands of the chuche ideology. Important in remaking all aspects of social life in accordance with the demands of the chuche ideology is stepping up socialist, communist economic construction and solidly laying material and technical foundations capable of completely realizing an independent, creative life for the masses of working people.

If we are to continue to solidly lay the material and technical foundations of socialism and communism after the realization of socialist industrialization and overall technological improvement of the people's economy, we must comprehensively realize the chuche-ization, modernization, and scientization of the people's economy.

Chuche-ization, modernization, and scientization of the people's economy are a strategic line that must be invariably grasped in socialist, communist economic construction.

The great leader Comrade Kim Il-song taught as follows:

"Chuche-ization, modernization, and scientization of the people's economy are the strategic line that must be invariably grasped in socialist, communist economic construction. The line for the chuche-ization, modernization, and scientization of the people's economy determines the character and goal of the laying of socialist, communist material and technical foundations and illuminates the way of the realization." (Booklet "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 43)

What makes the chuche-ization, modernization, and scientization of the people's economy a strategic line that must be invariably grasped in socialist, communist economic construction lies above all in that this line determines the character and goal of the laying of socialist, communist material and technical foundations.

If the economic construction line is to become a strategic line of the party and state of the working class, it must become one that most precisely enunciates the basic direction of economic construction in the strategic stage of socialist, communist construction. Determining the basic direction of economic construction is none other than the character and goal of economic construction.

Chuche-ization, modernization, and scientization of the people's economy, because they determine the character and goal of the laying of socialist, communist material and technical foundations, most precisely enunciate the basic direction of economic construction in the strategic stage of realizing the conversion of the whole society to the chuche ideology.

The basic question that must be solved in the strategic stage of realizing the conversion of the whole society to the chuche ideology is completely realizing the independent stand and attitude of the masses of working people; and in laying the material and technical foundations capable of completely realizing the independent stand and attitude of the masses of working people, it is the chuche-ization, modernization, and scientization of the people's economy that enunciate how to carry out this task. This shows that the chuche-ization, modernization, and scientization of the people's economy most precisely determine the character and goal of the laying of socialist, communist material and technical foundations.

As the great leader taught, to say to chuche-ize the people's economy means to build the economy to suit the specific conditions of one's own country, relying on the resources and technology of one's own country; and to say to modernize the people's economy means to improve the backward technology into an advanced one

and raise the standard of technological provisions of the people's economy. Again, to say to scientize the people's economy means to develop science and technology and place the production and management activity of all branches on new scientific foundations.

Such chuche-ization, modernization, and scientization of the people's economy, because they provide an independent labor life and an affluent material and cultural life for the masses of working people, firmly guarantee in a material sense their independent and creative stand and attitude.

In the process of realizing socialist industrialization and carrying out the three major tasks of technical revolution the masses of working people are freed in large measure from backbreaking labor, from the constraints of nature, and their material and cultural standards of living significantly improve as well. But on account of the limitations to development of the productive forces inherited from the old society, the distinctions between heavy labor and light labor, the distinctions between physical labor and mental labor, will be remaining and the living standard of the people, too, will not have reached the level commensurate with the completely victorious socialist society. To put it another way, in the socialist society the sociopolitically independent stand and attitude of the masses of working people is realized but the task of completely realizing their independent stand and attitude in terms of economic and cultural life will still be remaining to be done.

Completely realizing independent stand and attitude not only in sociopolitical life but also in economic and cultural life is precisely the aim and demand of socialist working people, and in order to most admirably resolve it, the people's economy must necessarily be chuche-ized, modernized, and scientized.

Only by stepping up the chuche-ization, modernization, and scientization of the people's economy is it possible to maximally tap and utilize the resources of one's own country, develop science and technology with one's own strength to suit the specific conditions of one's own country, harness them to most effectively serve the production and labor activity of working people of one's own country. Again, only then will it be possible to realize the generation mechanization and automation of industry and industrialize, modernize agriculture, firmly place all branches, all units of the people's economy on modern, scientific and technical foundations, turn around backbreaking labor as handy labor and eliminate the distinctions between industrial labor and agricultural labor, and ultimately, create material conditions for eliminating even the distinctions between physical labor and mental labor. This done, the efficacy of labor will be incomparably raised and all working people will be able to enjoy an even more complete equality in labor life.

The chuche-ization, modernization, and scientization of the people's economy will make it possible to quickly increase production and completely insure independent stand and attitude in the realm of material and cultural life too.

The aim and demand of the masses of working people for independent stand and attitude will be completely realized when they become the master of society and are able to not only enjoy equality in labor life but satisfy their material and cultural needs to their hearts' content. Essentially, the utmost concern of the

party and state of the working class for the promotion of people's well-being is after all aimed at realizing the demand of the masses of working people for completely enjoying their independent stand and attitude even in the realm of material and cultural life.

Chuche-ization, modernization, and scientization of the people's economy comprehensively realized, it will be possible to develop branch structures in a many-sided, integrated way to the extent of satisfactorily producing and insuring on our own various kinds of products needed in people's life and to firmly place all branches of the people's economy such as industry and agriculture on modern scientific and technical foundations. Thus it will be possible to develop production ceaselessly at a high rate of speed and create extraordinarily high labor productivity. This will make it possible to maximally satisfy the material and cultural needs of working people, systematically increasing consumption even as quickly increasing accumulation through rapid growth in national income.

Thus, the material and technical foundations alone, which make it possible to completely liberate the masses of working people from backbreaking labor and provide them with equal labor life and comprehensively realize the principle of "from each according to abilities, to each according to needs," are the material and technical foundations of communism which make the independent stand and attitude of the masses of working people comprehensively realized; and this can be built only through the chuche-ization, modernization, and scientization of the people's economy.

The chuche-ization, modernization, and scientization of the people's economy laid down by the great leader clearly define the goal of the laying of socialist, communist material and technical foundations. This flawlessly enunciates to what height to develop the economy in all aspects from the structure of the socialist, communist economy to the standard of its technological provisions, from the technical process and method of production to management activity.

Most important of the goal in the laying of socialist, communist material and technical foundations is thoroughly insuring the self-supporting nature and chuche character of the economy. Under conditions that national distinctions and states still remain on a worldwide scale and economic life is being conducted on a nation-state basis, only if the socialist, communist material and technical foundations are laid to the extent of firmly insuring the self-supporting nature of a national economy, can each country self-dependently determine its own lines and policies and thoroughly carry them through with its own strength, and satisfactorily insure an independent, creative life for its own working people. Again, only then can it also independently develop its politicoeconomic relations with other countries and genuinely serve the cause of world revolution. This is the law of socialist, communist construction, a truth tested and proved by practical experience.

Enunciating the goal of the laying of socialist, communist material and technical foundations to the extent of continuing to solidly insure the self-supporting nature of a national economy is precisely the line for chuche-ization, modernization, and scientization of the people's economy.

Primary in the chuche-ization, modernization, and scientization of the people's economy is chuche-ization. Chuche-ization of the people's economy, holding it

as its goal to continue to strengthen the self-supporting nature of a national economy in keeping with the deepening of socialist, communist economic construction, also makes it possible to most satisfactorily attain it. The self-supporting nature of a national economy can be firmly insured on the highest level when, stepping up the modernization and scientization of the people's economy while putting priority efforts into its chuche-ization, the natural resources of one's own country are positively tapped and utilized, new economic branches are continually created, and the people's economy is thoroughly equipped with modern scientific technologies.

Along with the strengthening of the self-supporting nature of a national economy, an important target in the laying of socialist, communist material and technical foundations, is firmly placing all branches, all units of the people's economy on the foundations of the latest science and technology.

Today science and technology are ceaselessly developing, and the roles of science and technology in production and construction are extraordinarily growing. Therefore, unless the people's economy is thoroughly equipped with the latest science and technology, it cannot be said that socialist, communist material and technical foundations have been satisfactorily laid.

The goal for solving this question which arises in laying socialist, communist material and technical foundations has been comprehensively enunciated by the line for chuche-ization, modernization, and scientization of the people's economy.

The goal for modernization of the people's economy is the general mechanization and automation of production; and scientization of the people's economy is a struggle to place the technical process and method of production and management activity of all branches on new scientific foundations. Therefore, to say to realize the chuche-ization, modernization, and scientization of the people's economy means none other than to struggle toward the goal of building an economy that has reached the highest standard of technological provisions, to lay sound socialist, communist material and technical foundations based on the latest science and technology.

All this clearly shows that the line for the chuche-ization, modernization, and scientization of the people's economy is indeed a strategic line of economic construction graphically defining the character and goal of the laying of socialist, communist material and technical foundations.

What makes the chuche-ization, modernization, and scientization of the people's economy laid down by the great leader Comrade Kim Il-song a strategic line that must be invariably grasped in socialist, communist economic construction also lies in that it enunciates the way of laying socialist, communist material and technical foundations.

The great leader Comrade Kim Il-song taught as follows:

"Only if, with the chuche-ization, modernization, and scientization of the people's economy stepped up, the self-supporting character of the national economy is firmly insured, the technological provisions of the people's economy are ceaselessly modernized, and all production activities are thoroughly scientized, is it possible

to win the complete victory of socialism and ultimately, occupy the material fortress of communism successfully." (Ibid., pp 43-44)

The strategic line of socialist, communist economic construction not only sets the basic direction of economic construction but even enunciates its way. None but the line enunciating even the way of laying socialist, communist material and technical foundations can become the most realistic, scientific strategic line.

The chuche-ization, modernization, and scientization of the people's economy, by enunciating that one must build the economy, relying on the strength of one's own people, on the resources and technology of one's own country, and adopting the latest advances in science and technology, show the most correct way of laying socialist, communist material and technical foundations.

If one goes on to develop the economy by means of relying on the strength of one's own people, on the resources and technology of one's own country, and comprehensively adopting the latest advances in science and technology, it is possible to more self-reliantly, modernly develop the heavy industry with the machine building industry as the nucleus, and also firmly insure the self-dependence and many-sidedness of the light industry, agriculture, and transportation on the foundations of modern science and technology. None but the road of building productive forces complete with such economic structure, an economy developed, modernized, and scientized in a many-sided way, in an integrated way based on one's own resources is the most effective way of winning the complete victory of socialism and successfully occupying the material fortress of communism.

Realizing the chuche-ization, modernization, and scientization of the people's economy also works to energetically step up the laying of socialist, communist material and technical foundations, firmly insuring economic construction ceaselessly at a high rate of speed.

Insuring socialist, communist economic construction ceaselessly at a high rate of speed is one of the basic conditions for advancing the complete victory of socialism and successfully occupying the material fortress of communism. The question of sustaining a high rate of speed in socialist, communist economic construction arises even more importantly as industrialization is carried out and the economy grows in scope.

In order to ceaselessly sustain a high rate of speed in socialist, communist economic construction, it is imperative to step up the chuche-ization, modernization, and scientization of the people's economy.

A high developmental speed of the economy is achieved only when not only its overall balance is firmly insured and its branch structures are complete but science and technology are developed and high labor productivity can be created. Even though an overall balance of the people's economy is insured and branch structures are complete, if production is not placed on the foundations of modern science and technology, it is absolutely impossible to accelerate the developmental speed of the economy. Conversely, even though the people's economy is equipped with modern technological provisions, if its overall balance is not insured and its branch structures are not complete, here again it is impossible to achieve a ceaseless high rate of speed in economic development.

In the process of the chuche-ization, modernization, and scientization of the people's economy our own raw material, fuel, and power bases will come to be more thoroughly organized, all branches of the people's economy developed in a many-sided way, and production activity firmly placed on the foundations of modern science and technology. Thus it will be possible to sustain a high developmental speed of production, actively and positively insuring the balance of the people's economy and correctly utilizing science and technology.

Effectively mobilizing and utilizing the national resources of men and materiel is one of the important conditions for sustaining a high rate of speed in economic development. In order to mobilize and utilize all national resources with optimum effectiveness, it is imperative to highly promote the revolutionary fervor of working people and quickly develop science and technology.

The chuche-ization, modernization, and scientization of the people's economy, because they make all functionaries and working people highly display the revolutionary spirit of self-reliance and thoroughly arm themselves with modern science and technology, work to make them energetically step up socialist, communist economic construction, positively seeking out what is in short supply and manufacturing what is nonexistent.

Thus, carrying through the line laid down by the great leader for chuche-ization, modernization, and scientization of the people's economy constitutes an important guarantee for making it possible to successfully carry out the strategic task to lay socialist, communist material and technical foundations, strengthening the self-supporting character of the national economy and firmly insuring a high rate of speed in the growth of production.

The strategic line laid down by the great leader Comrade Kim Il-song for chuche-ization, modernization, and scientization of the people's economy has great theoretical and practical significance in socialist, communist construction.

The significance of the line for chuche-ization, modernization, and scientization of the people's economy lies above all in that it has further developed and enriched the revolutionary theory of the working class regarding socialist, communist econstruction by graphically enunciating the principled questions arising in laying socialist, communist material and technical foundations.

Graphically enunciating the principled questions arising in laying socialist, communist material and technical foundations arises as a very urgent task after socialist industrialization has been realized and a great advance registered in the three major tasks of technical revolution. Only if this question is correctly elucidated with timeliness, is it possible to consolidate and develop the achievements already scored in socialist economic construction, win the complete victory of socialism along a straight road, and successfully occupy the material fortress of communism.

A most important question arising in laying socialist, communist material and technical foundations is correctly enunciating its character and its way. Enunciating the character of the laying of socialist, communist material and technical foundations is a basic condition for correctly establishing the stand of the party and state of the working class toward; and correctly enunciating

its way is an important demand for stepping up economic construction without any tilting whatever.

The great leader, by laying down the strategic line for chuche-ization, modernization, and scientization of the people's economy with his deep insights into such demand arising in socialist, communist economic construction, has comprehensively enunciated the character and way of laying socialist, communist material and technical foundations.

Thus the revolutionary stand has come to be even more graphically enunciated for conducting economic construction in the direction of viewing all questions arising in economic construction with man at the center and completely insuring an independent and creative life for the masses of working people; and the straight road has come to be clearly illuminated to winning the complete victory of socialism and successfully occupying the material fortress of communism, stepping up the laying of socialist, communist material and technical foundations. This is an immortal contribution that has developed afresh the revolutionary theory of the working class regarding socialist, communist construction, and this is precisely where the great significance of the strategic line for chuche-ization, modernization, and scientization of the people's economy lies.

Clearly illuminating the face of the communist economy is another important question arising in laying socialist, communist material and technical foundations. Only by solving this question is it possible to energetically step up socialist, communist construction with a clear goal. By merely claiming that it must become an economy with productive forces developed to the extent of implementing distribution according to needs it cannot be said that the face of the communist economy has been fully understood.

The great leader, by laying down the line for chuche-ization, modernization, and scientization of the people's economy, has most graphically enunciated the face of the communist economy urgently calling for a scientific elucidation.

By the strategic line for chuche-ization, modernization, and scientization of the people's economy it has been graphically elucidated that the communist economy is precisely an economy developed in a many-sided way to the extent of amply producing and insuring various kinds of the means of production and consumer goods needed in conducting economic construction and improving the standard of living for the people, relying on one's own solid raw material, fuel, and power bases; is a modern economy mechanized and automated in an integrated way; is an economy where all the technical processes and methods of production and management activities have been firmly placed on the foundations of the latest science and technology.

All this eloquently proves that the line for chuche-ization, modernization, and scientization of the people's economy is indeed a unique economic construction line that has given the most correct answers to the principled questions of great significance in socialist, communist economic construction.

The significance of the strategic line laid down by the great leader for the chuche-ization, modernization, and scientization of the people's economy also lies in that it energetically inspires our party and people to the struggle for converting the whole society to the chuche ideology.

The great leader, in laying it down this time as one of the important tasks for realizing the conversion of the whole society to the chuche ideology to chuche-ize, modernize, and scientize the people's economy, has comprehensively enunciated the ways to carry through it.

By the strategic line for chuche-ization, modernization, and scientization of the people's economy it has been even more graphically enunciated that economic construction is not just a simple task of economic job performance but an important political task to remake all aspects of social life in accordance with the demands of the chuche ideology, and the principles and demands have been laid down for the conversion of the whole society to the chuche ideology. The line for chuche-ization, modernization, and scientization of the people's economy, by combining the task of strengthening the self-supporting character of the national economy and the task of insuring a high developmental speed of production, the task of equipping the people's economy with modern technological provisions and the task of scientizing production activities, the task of heightening the revolutionary fervor of working people and the task of underpinning it with science and technology, all together in stepping up economic construction, has illuminated the straight road to brilliantly realizing the conversion of the whole society to the chuche ideology. Thus we have come to be able to more energetically accelerate the historic march to realize the conversion of the whole society to the chuche ideology, thoroughly remaking the economy in accordance with the demands of the chuche ideology with bright prospects, with a firm faith.

Truly, the strategic line laid down by the great leader Comrade Kim Il-song for chuche-ization, modernization, and scientization of the people's economy is a revolutionary line that has illuminated the shortcut to socialist, communist economic construction, a programmatic compass that must be tightly grasped in laying socialist, communist material and technical foundations.

Thoroughly carrying through the line for chuche-ization, modernization and scientization of the people's economy that brightly illuminates the road ahead for socialist, communist economic construction is a glorious and rewarding task facing us in the struggle to realize the conversion of the whole society to the chuche ideology.

All party members and working people, by thoroughly carrying through the strategic line laid down by the great leader for chuche-ization, modernization, and scientization of the people's economy, shall bring about new leaps forward and innovations in socialist, communist economic construction and more energetically advance the conversion of the whole society to the chuche ideology.

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**EPOCHALLY IMPROVING THE STANDARD OF LIVING FOR THE PEOPLE IS AN IMPORTANT TASK
FOR THE COMPLETE VICTORY OF SOCIALISM**

Pyongyang KULLOJA in Korean No 12, Dec 80 pp 45-49

[Article by Yim Hyong-ku]

[Text] The great leader Comrade Kim Il-song, in his historic report to the Sixth Congress of the Korean Workers Party unfurling a bright blueprint for winning the complete victory of socialism and realizing the conversion of the whole society to the chuche ideology, laid down the revolutionary guideline for epochally improving the standard of living for the people as one of the important ways for the realization.

This guideline laid down by the great leader is a unique guideline that clearly illuminates the road to thoroughly embodying the supreme principle of our party activity to suit the demands of socialist construction on a new higher stage, and a programmatic compass that must be tightly grasped in advancing the complete victory of socialism.

All functionaries and working people, by thoroughly carrying through the guideline laid down by the great leader for epochally improving the standard of living for the people, shall brilliantly realize the magnificent plan of the fatherly leader and positively serve to enable the entire people to enjoy a more happy and affluent life.

Correctly solving the question of people's living standard is one of the basic questions arising in socialist, communist construction.

Socialist, communist construction is a struggle to amply insure an independent and creative life, an affluent and civilized life for the masses of working people, and success in socialist, communist construction also manifests itself in the ceaselessly improving material and cultural standards of living for the working people.

Therefore, the party of the working class which has come to power, must always positively struggle to improve the material and cultural standards of living for the people and must thoroughly subordinate all of its activities to systematically promoting the well-being of the people.

The great leader Comrade Kim Il-song, with his deep insights into the importance of solving the question of people's living standard in socialist, communist construction, has defined it as the supreme principle of our party activity to ceaselessly improve the material and cultural standards of living for the people, and has sagaciously led the struggle for the realization.

The great leader Comrade Kim Il-song taught as follows:

"To systematically promote the well-being of the people is the supreme principle of our party activity. The objective of our struggle to build socialism and communism also lies, in the final analysis, in enabling the entire people to live a more affluent, better life evenly all together." ("Kim Il-song Selected Works," Vol 5, 2d impression, p 475)

To say to hold it as the supreme principle of party activity to ceaselessly improve the material and cultural standards of living for the people means to formulate all the lines and policies of the party, centered on promoting the well-being of the people and always direct the utmost concern and consideration to improving the standard of living for the people in party work and party activity.

Ceaselessly improving the standard of living for the people is the supreme principle of party activity flowing from our party's class character and objective of struggle.

Our party is the organized, vanguard unit of the working masses such as the workers and peasants, the most thorough protector and champion of the interests of the masses of working people. For our party, there is no greater duty than to protect the interests of the people and serve for the sake of the people, no task more rewarding than to struggle for the happiness of the people.

The objective of our party's struggle lies in building the ideal society of mankind where the independent stand and attitude of the masses of working people will have been completely realized. In order to satisfactorily realize such objective of our party's struggle, it is imperative to rapidly improve the material and cultural standards of living for the working people, systematically promoting their well-being.

Therefore, ceaselessly improving the standard of living for the people is a basic demand flowing from our party's class character and objective of struggle and the supreme principle of party activity aimed at acquitting itself fully of its revolutionary attributes.

Ceaselessly improving the standard of living for the people is also the supreme principle of party activity that must be tightly grasped in order to satisfactorily discharge the lofty duty our party shoulders and live up to the expectations of the people.

Our party assumes fully responsibility not only for the overall task of revolution and construction but also for the living conditions of all working people.

Having experienced with all their hearts our party's immortal achievements and tested leadership in the arduous and complex revolutionary struggle and construction

tasks over a long period of time, our people are totally entrusting all their destiny as well as their happy future to the party.

In order to acquit itself fully of such responsibility it shoulders and admirably live up to the expectations of the people, our party must organize and launch party work and party activity, centered on ceaselessly improving the standard of living for the people, and struggle with total devotion to promote the well-being of the people.

All this shows clearly that the guideline laid down by the great leader for ceaselessly improving the standard of living for the people is indeed the most precise guiding compass that must be tightly grasped by the party and state of the working class struggling for the sake of the masses of working people, and a basic principle that must be thoroughly carried through throughout socialist, communist construction.

The great leader Comrade Kim Il-song, by laying down in each period of revolution and construction a precise guideline for improving the standard of living for the people and sagaciously leading the struggle for the realization, has ceaselessly improved the standard of living for our people.

The great leader has laid down revolutionary guidelines for systematically promoting the well-being of the people such as the guideline for stabilizing and improving the standard of living for the working people in keeping with deepening and developing economic construction, the guideline for basically solving the question of food, clothing, and shelter for the people, and the guideline for eliminating the distinctions of living standard between the workers and peasants, the distinctions of living conditions between urban and rural inhabitants and evenly improving the standard of living for all working people. The great leader has sagaciously led the way to create sound resources for improvement of the people's living standard, thoroughly carrying through the line for building a self-supporting national economy, the basic line of socialist economic construction for developing light industry and agriculture simultaneously with insuring the priority development of heavy industry, the line for socialist industrialization, the guideline for pushing in parallel the large-scale central industry and medium- and small-scale local industries, and has shown great concern so as to increase the real income of the workers and peasants and make the state and society give still more additional benefits to the working people.

By the sagacious leadership and ceaseless concern of the great leader our people's living standard has reached a high level today.

In our country, everyone, whoever he is, has his right to eat insured by the state from the moment he is born into this world, and is happily living, using the daily necessities produced with our own strength, with our own technology, with our own resources. Today in many countries people are going hungry on account of an extreme worldwide agricultural crisis, food shortage, but in our country the entire people are supplied with ample food at a nominal price practically next to nothing with a bumper harvest of all crops reaped every year. Again, with the tax system completely abolished, the first ever in the world, with a free universal compulsory education system and a free medical care system in highest form implemented, the entire people have been completely liberated from all worries, such as the worry about paying taxes, the worry about the education of their children, worry about medical care when taken ill.

Truly, today our people as the master of the state and society in their own right are all evenly enjoying a happy life to their hearts' content.

But we cannot afford to be complacent with this. As the socialist society develops onto a higher stage, the demands of our people in terms of living conditions grow higher and so grow bigger the feasibilities of insuring a more affluent life for the people.

The great leader Comrade Kim Il-song in his report to the Sixth Party Congress laid down a new militant task for epochally improving the standard of living for the people, based on his scientific analysis of the realistic demands of our developing revolution, the aim of our people, and the might of the socialist self-supporting national economy.

The great leader Comrade Kim Il-song taught as follows:

"The basic task of socialist economic construction in the 1980's is laying sound material and technical foundations consistent with the completely victorious socialist society and epochally improving the material and cultural standards of living for the people." (Booklet "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 52)

Epochally improving the standard of living for the people is one of the most important tasks that must be carried out in the area of socialist economic construction in the 1980's, a rewarding revolutionary task to register a decisive advance in realizing the complete victory of socialism.

Today when the entire people are enjoying a happy life evenly all together, to say to epochally improve the standard of living for the people means none other than to go on to more satisfactorily realize the independent stand and attitude of the masses of working people to suit the demands of the completely victorious socialist society.

Once the completely victorious socialist society realized, the independent stand and attitude of the masses of working people will be even more admirably insured and all working people will be enjoying an even more independent and creative life.

To say to realize the independent stand and attitude of working people means to provide an independent and creative life for them. What occupies an important place in enabling all working people to enjoy an independent and creative life is epochally improving the material and cultural standards of living for the people.

In order to provide a more independent and creative life for all working people under the socialist system where the masses of people have become the master of the state and society, it is imperative to see to it that all working people enjoy a more affluent, happy material and cultural life, positively stepping up the technical revolution and cultural revolution while giving a firm priority to the ideological revolution. Only then will it be possible to more satisfactorily realize the independent stand and attitude of the working people, eliminating all kinds of old legacies left behind by the exploiting society in the sphere of people's life.

Epochally improving the standard of living for the people is one of the important tasks to successfully complete the stamp of the completely victorious socialist society.

As the great leader taught, only when the old middle class positively supports socialism without vacillation, can it be said that the complete victory of socialism has been won.

In order to successfully carry out this important task arising in winning the complete victory of socialism, it is imperative to raise all working people's living standard onto the old middle class's level or higher. Only then will it be possible to make those who used to belong to the old middle class, firmly support socialism, energetically demonstrating the superiority of the socialist system, and win the complete victory of socialism, turning the politicoideological unity and solidarity of the masses of people even more invincible.

Epochally improving the standard of living for the people is also an important task to eliminate the distinctions between the urban and rural areas to suit the demands of the completely victorious socialist society.

In the course of carrying out the task laid down by the great leader at the Fifth Party Congress, the distinctions of living conditions between the urban and rural inhabitants, the distinctions of living standards between the workers and peasants in our country have been lessened in large measure. But in order to eliminate the distinctions between the urban and rural areas and win the complete victory of socialism, there still remains a lot of difficult task.

If we are to carry out this task, we must continue to dynamically struggle to epochally improve the standard of living for the people, revolutionizing and working classizing the peasantry, and industrializing and modernizing agriculture. Only by epochally improving the standard of living for the people is it possible to eliminate the distinctions of living conditions between the urban and rural inhabitants, the distinctions of living standards between the workers and peasants, and go on to successfully win the complete victory of socialism, insuring a more complete equality for working people in terms of living standards.

Epochally improving the material and cultural standards of living for the people has great significance in further stepping up socialist construction, especially heightening the revolutionary fervor of working people.

The high revolutionary fervor of working people is the decisive factor in the growth of socialist production.

In order to step up socialist construction and win the complete victory of socialism, highly promoting the revolutionary fervor of working people, it is imperative to strengthen the ideological revolution and energetically launch the struggle to improve the standard of living for the people. Inasmuch as people's ideological consciousness is significantly linked to their economic life, only if the material and cultural standards of living for the working people are quickly improved, will political work, too, come to prove its worth even more.

The more we make all working people enjoy an affluent and civilized life, improving the material and cultural standards of living for the people, the deeper they will come to feel through real life the reward for socialist and communist construction and work with total devotion of their talents and energies to develop the productive forces of the country. Precisely when this comes to pass, fresh leaps forward and innovations will be happening in socialist construction and the march toward winning the complete victory of socialism will be even more accelerated.

All this clearly shows that epochally improving the standard of living for the people is an important revolutionary task to make it possible to provide a more independent and creative life for working people, successfully complete the stamp of the completely victorious socialist society, and energetically step up socialist construction.

By the sagacious leadership of the great leader Comrade Kim Il-song have been solidly laid today in our country material and technical foundations capable of epochally improving the standard of living for the people.

Today when we have the sagacious leadership of the great leader and the glorious party, when the guideline laid down by the leader for epochally improving the standard of living for the people illuminates the road ahead for us, when we have the solid economic resources that have already been created, if functionaries and working people grapple with the task, setting their mind to it, they can improve by far the well-being of the people within a short period of time.

By thoroughly carrying through the guideline laid down by the great leader Comrade Kim Il-song for epochally improving the standard of living for the people, we must bring about a new turnaround in the sphere of people's living conditions.

The great leader Comrade Kim Il-song taught as follows:

"Continuing to pay keen attention to improving the standard of living for the people, we must strive to see to it that in the near future all working people enjoy a far more affluent and cultured life than now." (Ibid., p 60)

In order to epochally improve the standard of living for the people, it is imperative above all to put great efforts into developing the light industry and bring about one great turnaround in the production of mass consumption goods. Thoroughly carrying through the guideline laid down by the recent party congress, we must build a lot of new modern light industry factories while operating existing light industry factories with full load, and modernizing the technical process of production at light industry factories and improving the conditions for insuring raw materials and supplies for light industry factories, must increase by far the variety of consumer goods and raise the quality to a higher standard. At the same time, putting great efforts into developing the fishing industry, we must further increase the production of marine products; and widely developing fish processing industry, we must supply processed fish products of good quality to the people on a regular basis. Again, extensively building dwellings in the urban and rural areas, we must satisfactorily resolve the housing problem for the people; building still more of various kinds of cultural welfare facilities, we must strive to provide even more societywide benefits for working people and see to it that the entire people enjoy a still more convenient, cultured, happy life to their hearts' content.

If we are to successfully carry out all these tasks arising in epochally improving the standard of living for the people, we must put great efforts into developing the industries that satisfy the people's living standard: the heavy industry and that sector of heavy industry which feeds the light industry. Only then will it be possible to epochally increase the production of mass consumption goods, agricultural products and marine products, more satisfactorily producing and supplying on our own the raw materials and supplies and plant facilities needed in improving the standard of living for the people and to quickly improve the people's living standard on a more secure basis.

One of the important ways to epochally improve the standard of living for the people lies in that functionaries thoroughly plan and formulate economic organizational work on a stand and viewpoint befitting the master assuming responsibility for people's living standard.

For the functionaries who are people's faithful servants, there is no task more important than to struggle to promote the well-being of working people, loyally upholding the lofty will of the great leader; no task more glorious than to be faithful to the masses of people.

Deeply engraving in their hearts the awareness that they are responsible for the people's living standard, functionaries must struggle with total devotion to amply provide the working people with more affluent, civilized living conditions.

In order to genuinely serve to epochally improve the standard of living for the people, the functionaries must thoroughly plan and formulate economic organizational work.

The functionaries must finely mesh the production plan for consumer goods to suit the demands of the realities wherein the production-consumption linkages between branches, units of the people's economy have become very complex and close, and must take timely action to solve various economic and technical questions arising in the prosecution of the plan. In particular, maximally mobilizing and utilizing local production potentialities, they must put great efforts into operating all light industry factories with full load and normalizing production on a high level.

In order to ceaselessly improve the standard of living for the people, it is also important to strengthen the conservation struggle and meticulously run the nation's economy.

Conservation is a potential for production increase.

All branches, all units of the people's economy, highly displaying an attitude befitting the master toward the nation's economy, must thoroughly eliminate the phenomenon of waste, and energetically launching the technical revolution, must positively lower the standard of material consumption per unit of product and produce still more, still better consumer goods with existing facilities, existing materials, existing labor.

The struggle to epochally improve the material and cultural standards of living for the people is a sacred task to realize the far-reaching plan of the fatherly leader

intent on providing a more affluent and civilized life for our people, a rewarding struggle to score a decisive victory in winning the complete victory of socialism.

All functionaries and working people, by energetically stepping up socialist economic construction with a great hope for the future and a firm faith in victory, shall thoroughly carry through our party's guideline for epochally improving the standard of living for the people and further hasten the complete victory of socialism.

12153

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THE 3-POINT FATHERLAND REUNIFICATION PRINCIPLE IS THE UNITARY COMMON NATIONAL PROGRAM FOR REUNIFICATION

Pyongyang KULLOJA in Korean No 12, Dec 80 pp 50-55

[Article by Ch'oe Ch'ang-tok]

[Text] The great leader Comrade Kim Il-song, in his historic report to the Sixth Congress of the Korean Workers Party analyzing and summing up the brilliant achievements our party and people scored in the struggle for fatherland reunification in the past period and existing situation in the present period, unfurled a militant program for bringing about the independent peaceful reunification of the fatherland.

The great leader, laying down the task for the independent peaceful reunification of the fatherland to liquidate the military fascist rule and realize the democratization of society in south Korea, ease the state of tension and remove the danger of war in our country, block and frustrate the U.S. imperialist plot to create "two Koreas" and put an end to the U.S. interference in the internal affairs of Korea, graphically enunciated once again that the reunification of our country must necessarily be realized on the basis of the three principles of self-dependence, peaceful reunification, and great national unity.

The great leader Comrade Kim Il-song taught as follows:

"We contend that the reunification of the country must be realized based on the three principles of self-dependence, peaceful reunification, and great national unity." (Booklet "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," p 72)

In order to correctly solve the question of reunification, a common national cause, there necessarily has to be an equitable reunification principle correctly reflecting the aim and demand of the entire Korean people of north and south Korea.

The 3-point fatherland reunification principle laid down by the great leader is the unitary common national program for reunification jointly acknowledged by the North and South and solemnly proclaimed nationally and internationally, and the basic principle that must be tightly grasped in solving the reunification question, whatever the change in situation. Only if we proceed to solve all questions based on the three principles of self-dependence, peaceful reunification, and great national unity can we successfully realize the reunification of the country to suit our people's will and national interests.

What makes the 3-point fatherland reunification principle the unitary common national program for reunification is related to the fact that it most precisely reflects the intrinsic nature of reunification of our country and the basic demands of its resolution.

As the great leader taught, the question of Korea's reunification is one of completely realizing the sovereignty of the Korean nation, putting an end to the domination and interference of outside forces and of achieving national unity, eliminating the distrust and confrontation between the North and South.

National sovereignty is a question relating to the independent stand and attitude of a nation, and independent stand and attitude is the life of a country and people. Only with independent stand and attitude is it possible to preserve the dignity and glory of a nation and achieve the complete independence and prosperity of a country.

In the present period, the major cause that tramples the sovereignty of a nation is domination and interference by outside forces. Accordingly, all national questions spawned by the domination and interference of outside forces essentially boil down to a question of the sovereignty of a nation, and there can be no solution to a national question away from the solution to the question of national sovereignty.

Our country remains divided into the North and South on account of the occupation of south Korea by the U.S. imperialists and their aggression machinations, and in south Korea, half the national territory, the sovereignty of the nation is being ruthlessly trampled.

Through military occupation and so-called "aid," U.S. imperialism is behaving as the master in south Korea, grasping the real power in all the political, economic, cultural, and military areas, and is mobilizing and utilizing all the south Korean resources of men and materiel to harness them to its objectives of aggression.

South Korea has been literally transformed into a complete U.S. imperialist colony, aggressive military base, where national sovereignty is ruthlessly trampled and obliterated. Deprived of their national sovereignty, the south Korean people are having even their elementary right to living and democratic freedom as human beings mercilessly trampled and the fate of colonial slaves forced upon them.

From this, the question of our country's reunification above all becomes a question of putting an end to the domination and interference of outside forces and realizing the complete sovereignty of the nation.

The question of our country's reunification is a question of realizing the complete sovereignty of the nation and at the same time, a question of eliminating the distrust and confrontation between the North and South and achieving national unity.

Ours is one homogeneous nation that throughout its long history has lived harmoniously in one territory, building one culture.

But our nation has been divided into the North and South across a military demarcation line on account of the split of the country, and the longstanding division has given way to distrust and confrontation between the North and South. What is more, the distrust and confrontation between the North and South are being turned even more grave by U.S. imperialism and its lackeys.

This is an extreme anomaly in our national development as one nation, a question that must be removed at the earliest possible date.

Thus, the question of our country's reunification is essentially a two-dimensional question: one dimension is of completely realizing the sovereignty of the nation, putting an end to the domination and interference of outside forces, and the other, of resolving the distrust and confrontation between the North and South and achieving national unity.

The cause for our country's reunification, starting from the intrinsic nature of the question of reunification, must be attained in any event independently by the strength of our nation itself, free from the interference of outside forces; it must be realized peacefully through contact and dialogue between the North and South, not by the use of armed force; it must be realized on the principle that all the Koreans in the North, the South, and overseas, achieve great unity as one nation, transcending differences in ideology and system.

The three principles of self-dependence, peaceful reunification, and great national unity laid down by the great leader Comrade Kim Il-song most precisely embody the basic demands of the solution to the question of reunification.

As everyone knows, the principle of independent stand and attitude is the basic principle that must be tightly grasped in solving the question of our country's reunification, a national question, and constitutes the basic nucleus of the 3-point fatherland reunification principle.

The master of Korea is Koreans, and the master who will solve a Korean question is also none other than Koreans who are in charge of it. The question of Korea's reunification is a question to completely realize the sovereignty of the nation, putting an end to the domination and interference of outside forces, and achieve national unity, eliminating the distrust and confrontation between the North and South, and as such, through and through it is a question of the internal affairs of our country.

A question of the internal affairs of a nation, regardless of its content and character, is a question of the right to self-determination of the nation concerned, a question where no interference of any outside force can be permitted.

The right to self-determination of a nation is an inviolable sacred right granted to all nations. Away from this right there can be no correct solution to a national question; to comment on national independence and independent development away from it is no more than an empty talk.

No outside forces have the right to interfere in the internal affairs of our country or substitute for our people in solving the question of Korea's reunification. Why our country has yet to achieve reunification today after 35 years of division, in the final analysis, is also on account of the interference of outside forces and the policies of dependence on outside forces being pursued by the flunkey traitors of south Korea.

Ours is a people strong in independent stand and attitude, a resourceful, civilized, courageous people capable of admirably solving the question of reunification of the

country with its own strength. Only by tightly grasping the principle of independent stand and attitude can our people solve the question of reunification of the country to suit the basic interests of the nation.

The principle of peaceful reunification is an important principle that must be tightly grasped in solving the question of reunification to suit the aspiration and demand of our nation.

The division of Korea is one that has been spawned by outside factors.

Our nation which is experiencing misfortunes on account of division unanimously thirsts for peaceful reunification. In solving the question of reunification, there is no ground whatever that Koreans should fight Koreans.

To solve the question of Korea's reunification by means of armed force means none other than war and as such, it is not the way our nation wants. Our people do not want war; our people unanimously want to reunify the country by peaceful means, avoiding internecine war.

Solving the question of Korea's reunification by peaceful means not only corresponds to the demand of our people but is in complete accord with the unanimous aspiration of the peoples of the world.

The peace-loving peoples of the world unanimously want to see Korea's reunification resolved peacefully. For only if the Korean question is peacefully solved, will it be possible to keep and consolidate peace in Korea and Asia and prevent the danger of war.

Therefore, the question of Korea's reunification must be resolved peacefully through contact and dialogue between the North and South to suit the aim of our nation and demand of the times.

The principle of great national unity is one of the basic principles that must be invariably grasped, together with the principles of self-dependence and peaceful reunification, in solving the question of reunification.

The question of fatherland reunification, which is a question of completely realizing the sovereignty of the nation and achieving national unity, is a crucial question bearing on the destiny of the nation. Therefore, this cannot be resolved by the strength of any one class, any one stratum or by the strength of any one side of the North and South alone; it is an all-nation cause that can be attained only by the union of the patriotic forces of the entire nation.

Such all-nation character of fatherland reunification calls upon all patriotic forces of the North and South opposing division and aiming for reunification to solidly unite as one, transcending differences in thought, idea, and system.

At present in the North and South different systems exist and people with different thoughts and ideas are living. Under such circumstances, neither side must absolutize its own thought and system or force them on the other side. If the North or the South tries to force its own thought and system on the other side, inevitably it will bring confrontation and clash, in which it will rather result in deepening the division.

For the reunification of the country, it is imperative to put the interests of the nation up front before discussing the differences in thought and system, and based thereon, strive for great national unity. Inasmuch as the entire nation regards fatherland reunification as the supreme task, the differences in thought and system cannot be a condition that makes reunification impossible.

However great the differences between the North and South, they are through and through a question of internal affairs of the nation, and as long as there is the aim for reunification, there is no reason why unity cannot be achieved. If, for the sake of the common national interests, we put aside our mutual differences for now and put the national idea up front, we are quite capable of achieving great national unity.

Indeed, the 3-point fatherland reunification principle, which the great leader Comrade Kim Il-song has laid down and which constitutes the basic content of the 4 July North-South Joint Statement, is the unitary common national program for reunification that must be tightly grasped in achieving the reunification of the country, starting from the intrinsic nature of the reunification question.

The question of reunification of our country can be satisfactorily solved only when it is solved based on the three principles of self-dependence, peaceful reunification, and great national unity.

The great leader Comrade Kim Il-song, laying down the 3-point fatherland reunification principle, has sagaciously led the struggle of our people for its realization.

The great leader Comrade Kim Il-song taught as follows:

"Reflecting our party's basic stand invariably maintained in solving the fatherland reunification question and the demands of the rapidly changing developments in internal and external situations as we moved into the 1970's, we laid down the three principles of self-dependence, peaceful reunification, and great national unity as the basic program for fatherland reunification." (Ibid., p 63)

The 1970's was a prideful decade in which the struggle was dynamically launched under the sagacious leadership of the great leader and the glorious party for the independent peaceful reunification of the country based on the 3-point fatherland reunification principle, and a remarkable epoch filled with historic events in the struggle for the solution to the national question, the question of reunification.

Based on the basic stand invariably maintained by our party in solving the question of fatherland reunification and on his keen analysis of the rapidly changing internal and external situations in the 1970's, the great leader laid down the three principles of self-dependence, peaceful reunification, and great national unity as the basic program for fatherland reunification, and for the realization, laid down the most precise strategic and tactical guidelines.

As an epochal measure to find a way out for independent peaceful reunification in accordance with the line and guidelines laid down by the great leader Comrade Kim Il-song, our party actively proposed that representatives of all political parties and social organizations and individual personalities of the North and South meet for negotiations, and exerted every sincere effort for the realization.

As a result, the door to the wall between the North and South which had long stood closed, was opened at last and a dialogue realized.

That the dialogue between the North and South was realized and the North-South Joint Statement published was a step forward on the road of fatherland reunification, and with this as a turning point, things began rapidly developing for fatherland reunification and the struggle for the realization came to be launched more dynamically.

Frightened by the upsurging struggle spirit of the entire people of North and South Korea for fatherland reunification, U.S. imperialism and the South Korean puppets came up with the policy of "two Koreas" with a view to blocking the reunification of Korea and solidifying, perpetuating the national division.

U.S. imperialism, laying it down as the basic strategy of its Korea policy to create "two Koreas," resorted to all kinds of covert activities and stratagems for the realization and positively mobilized even its allies and followers in its scheme. Meanwhile, the South Korean puppet gang who, at the instigation of U.S. imperialism, came out as a shock brigade for the splittist line, trampling the principle of the North-South Joint Statement, produced the fascist "yunmin system," brutally suppressed the patriotic people and democratic personalities of South Korea demanding fatherland reunification and democracy, and mounting splittist sophistry such as "simultaneous entry into the United Nations" and "normal reunification" went forward in their effort for the realization.

In light of the grave barrier created on the road of reunification by the splittist machinations of U.S. imperialism and its lackeys, as an epochal national salvation plan for blocking and frustrating the plot of internal and external splittists to create "two Koreas" and reunifying the fatherland, the great leader Comrade Kim Il-sung laid down a 5-point guideline for fatherland reunification and resolutely led the struggle for the realization.

By the positive effort and struggle of our party and people for the 5-point guideline for fatherland reunification and its realization the plot of U.S. imperialism for annexation and the true colors of the South Korean puppets as a gang committing crimes against the country and the people were completely exposed before the world, and they came to be even more isolated and repudiated by the people and progressive peoples of the world.

Truly, our people, loyally upholding the 5-point fatherland reunification principle laid down by the great leader Comrade Kim Il-sung, have steadfastly struggled for the realization, and a great advance has been registered in the struggle for the reunification of the country.

Today our party and people are faced with the urgent task to bring about the reunification of the country at the earliest possible date, based on the 5-point fatherland reunification principle.

The great leader Comrade Kim Il-sung, based on the 5-point guideline principle jointly proclaimed by the North and South in the 4 July North-South Joint Statement, and starting from the realistic conditions that different thoughts and systems exist in the North and South, envisaged the fastest and most realistic fatherland reunification plan in his historic report to the Sixth Party Congress.

The great leader Comrade Kim Il-song taught as follows:

"Our party considers that the most realistic and rational way to reunify the fatherland independently and peacefully on the principle of great national unity is for the North and South to jointly form a confederal state, leaving alone the ideologies and systems as they now exist in the North and South." (Ibid., p 73)

The great leader, in proposing the formation of a confederal state, enunciated that the confederal state must discuss and decide common questions relating to the overall interests of the country and the people, such as the political question, the question of national defense, the question of external relations, on an equitable principle consistent with the aspiration to all-nation unity, collaboration, and reunification; must expedite tasks aimed at the unified development of the nation; must realize North-South unity and collaboration in all areas. He further enunciated that as to the name of the confederal state, it must be called the Democratic Confederal Republic of Koryo (DCFRK), bringing to life the name that was once used by our country as a unified state and already widely known worldwide and reflecting the common political idea of the North and South that aims for democracy and that the confederal republic must become a neutral state that does not align itself with any politico-military alliance or bloc.

The great leader gave explicit teachings regarding 10-point administrative guidelines for the confederal state: to maintain an independent stand and attitude in all areas of state activity; to implement democracy in all regions of the country and in all social areas; to implement economic collaboration and exchanges between the North and South and insure the self-supporting development of the national economy; to realize North-South exchanges and cooperation in the areas of science, culture, and education; to insure the unrestricted use of the means of transportation and communications; to strive for the stabilization of life of the entire people; to organize a united national army and carry out the duty of national defense; to protect the national rights and interests of all overseas Koreans; to coordinate in a unified way the external activities of the two regional governments; to implement a peace-loving external policy.

The new reunification proposal and the unified state's 10-point administrative guidelines enunciated by the great leader are based on the immortal chuche ideology and the objective realities of our country, and as such, are in complete accord with the 3-point fatherland reunification principle jointly acknowledged and solemnly proclaimed internally and externally by the North and South.

The DCFRK, whether viewed from its form of composition, its character, or its administrative guidelines, is the most realistic, rational, fair and just form of state thoroughly embodying the three principles of self-dependence, peaceful reunification, and great national unity, and as such, is one that is acceptable to anyone who opposes division and thirsts for reunification.

The proposed formation of a confederal state and the confederal government's administrative guidelines precisely reflect the common aim and demand of the entire Korean nation and clearly illuminate the road ahead for Korea.

This historic reunification proposal realized, our people will have removed the tragedy of national division and achieved the reunification of the country, and

our country will be radiating rays to the world as an independent sovereign state possessing a population 50 million strong, a brilliant national culture, a powerful national economy, and achieving an unending national growth and prosperity.

The people of north and south Korea, the entire Korean nation, loyally upholding the reunification proposal enunciated afresh by the great leader Comrade Kim Il-song, must launch in unison into the struggle for the realization.

A priority task arising in realizing the reunification of the country based on the 3-point fatherland reunification principle is above all liquidating the military fascist rule and realizing the democratization of society in south Korea.

Today in south Korea democracy is being ruthlessly obliterated and the most atrocious, vicious military fascist rule unprecedented in history is being enforced by the Chon Tu-hwan gang. Under such conditions it is impossible to achieve national reconciliation and unity and peacefully reunify the fatherland.

In south Korea, various kinds of evil fascist laws such as the "anticommunist law" and "national security law" and the apparatuses of oppressive rule must be done away with; the unreasonably arrested and imprisoned democratic personalities and patriotic people must be released; the freedom of political activities must be insured for all political parties and social organizations. Again, the "yusin system" must be liquidated, and the military fascist "political power" must be replaced by a democratic administration.

Only if in south Korea the military fascist rule is liquidated and the democratization of society realized, will it be possible to achieve great national unity and bring about the peaceful reunification of the country with the united strength of our people.

Easing the state of tension and removing the danger of war in our country is the most important condition for achieving the independent peaceful reunification of the fatherland. In an atmosphere where the North and South aim guns at each other and the danger of an internecine war is pervasive in the air, no contact, no dialogue could produce a good result, and no genuine harmony and unity of the nation could be achieved.

The question of ending the state of tension and eliminating the danger of war in Korea can be solved only by replacing the armistice agreement with a peace agreement. Replacing the armistice agreement with a peace agreement constitutes a firm guarantee for eliminating the danger of war in Korea and creating a lasting peace. The United States must unconditionally accept at once our just proposal to resume Korean-Korean talks and conclude a peace agreement.

The U.S. plot to create "two Koreas" and its interference in the internal affairs of Korea are the basic obstacles standing in the way of the independent peaceful reunification of our country. Without crushing the U.S. interference in the internal affairs of Korea and its plot to create "two Koreas," it is impossible to achieve the independent peaceful reunification of the country based on the 3-point fatherland reunification principle.

The entire Korean people must dynamically struggle to thwart the U.S. imperialist plot to create "two Koreas" and put an end to its interference in the internal affairs of Korea.

Whether or not we can achieve fatherland reunification is a very grave question bearing on the destiny of the nation. If, unable to achieve the reunification of the country, we were to let the division continue, our nation would forever remain divided into two nations and the south Korean people under U.S. imperialist domination and enslavement would never be able to cast off the fate of colonial slaves.

In order to achieve the independent peaceful reunification of the fatherland at the earliest possible date, it is imperative to liquidate the military fascist rule and realize the democratization of society in south Korea, crush the aggression and war machinations of U.S. imperialism and its lackeys and their plot to create "two Koreas," and create practical preconditions for realizing the reunification of the country based on the 3-point fatherland reunification principle.

All Koreans of the North, the South, and overseas, solidly united in one great united national front under the banner of fatherland reunification, shall vigorously launch in unison into the struggle to achieve the reunification of the country, forming the DCRK.

12153

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THE UNITY OF ANTI-IMPERIALIST SOVEREIGNTY FORCES IS A MIGHTY GUARANTEE FOR THE
VICTORIOUS FORWARD MOVEMENT OF THE WORLD REVOLUTION

Pyongyang KULLOJA in Korean No 12, Dec 80 pp 56-61

[Article by Yi Sung-hyok]

[Text] The great leader Comrade Kim Il-song in his historic report to the Sixth Congress of the Korean Workers Party laid down an outstanding strategic guideline for strengthening the unity of the anti-imperialist sovereignty forces, based on his scientific analysis and assessment of the characteristics of the present international situation.

The strategic guideline laid down by the great leader, in light of the complex, tense international situation at the present time, constitutes a great militant banner firmly guaranteeing the further strengthening of the world revolutionary forces and the victorious forward movement of the world revolutionary peoples under the banner of anti-imperialist sovereignty.

The great leader Comrade Kim Il-song taught as follows:

"In order to oppose the aggression and war policies of the imperialists, dominationists, and defend the peace and security of the world, it is imperative to strengthen the unity of anti-imperialist sovereignty forces." (Booklet "Summing-Up Report on the Work of the Central Committee to the Sixth Congress of the Korean Workers Party," 1961)

The strategic guideline enunciated by the great leader for strengthening the unity of the anti-imperialist sovereignty forces is a most valid revolutionary guideline which makes it possible to energetically advance the ultimate victory of the anti-imperialist sovereignty cause, uniting as one all revolutionary forces opposing imperialism, dominationism, and protecting independent stand and attitude.

Only by achieving the militant unity of all the revolutionary countries and people-loving peoples of the world protecting independent stand and attitude is it possible to isolate and weaken imperialism and all kinds of dominationist forces and further strengthen the anti-imperialist sovereignty forces.

Essentially, for peoples fighting revolution to struggle in solid unity arises as the demands of the law of their revolutionary cause itself.

As the great Chinese ideology teaches, all revolutionary struggles are a struggle to cast off class or national enslavement, a struggle of the masses of people to protect their independent stand and attitude.

The revolutionary struggle of the people of each country to realize independent stand and attitude constitutes a component part of the world revolution and is in a relationship of supporting and complementing each other. Accordingly, the invincible strength of peoples who fight revolution lies only in their being solidly united into one political force.

If all the revolutionary countries and peoples protecting independent stand and attitude achieve unity, it is possible to maximally isolate and weaken the enemy of revolution and insure the decisive superiority of the revolutionary forces over counterrevolutionary forces.

Historical experience in the international labor movement and international communist movement, the human liberation struggle, shows that the masses of working people, when they fought with solidly united strength in the struggle against the exploiters and oppressors, always won and conversely, when the revolutionary forces were fragmented and failed to achieve unity, they were unable to avoid pain and failure.

Today in the international arena is under way a fierce struggle between the revolutionary forces and counterrevolutionary forces, between the anti-imperialist sovereignty forces and dominationist forces.

Forces of dominationism such as imperialism are pursuing their unchanging ambition to oppress and control other countries, other peoples, and gain world hegemony.

The intrinsic nature of machinations of the imperialists, dominationists, lies in trampling people's independent stand and attitude.

Therefore, those countries and peoples whose independent stand and attitude is being trampled or threatened by the imperialists, dominationists, have common interests at stake because of the common nature of their plights and struggle objectives.

This constitutes an objective basis that makes it possible to unite these countries into one struggle column; and achieving, precisely on this basis, the militant unity of all the revolutionary countries and peace-loving peoples of the world who protect independent stand and attitude and maximally isolating and weakening imperialism and all kinds of dominationist forces arises as an important principled requirement in composing the world revolutionary forces in the present period.

Strengthening the unity of the anti-imperialist sovereignty forces arises as an even more urgent question relating to the fact that the dominationist forces are cunningly plotting to intensify their machinations of division, alienation, and scramble against the newly emerging countries and fish in troubled waters.

At present in many regions of the world are fiercely under way the scramble and rivalry of the dominationist forces.

If in the past period the imperialists, colonialists, scrambled to gain markets and redistribute colonies, today they are going berserk in their scramble to

break up the newly independent countries which have gained their national independence from their past colonial or semicolonial status, and once again bring them back under their old colonial system and dominate them.

In the present period, characteristic of the scramble of the great powers to maintain and expand their dominationist power is that they are waging a cunning covert activity and shameless fight to grasp major regions of resources and key military points, with a view to securing the fuel such as crude oil and raw materials vital to them and footholds for their aggression and intervention against other countries.

The imperialists are not choosing means and methods in this fight. The U.S. imperialists, mouthing "vested interests" or "security," are continuing to expand their aggressive military bases, blatantly deploying their aggressive armed forces in the newly emerging countries or in the lands and waters near them, and are perpetrating all kinds of machinations to gain political, economic, and military grips on the newly emerging countries under all kinds of plausible pretexts such as "cooperation" and "aid," "protection" and "joint development."

Such machinations of scramble being perpetrated by the imperialists are turning the situation extremely tense and creating grave obstacles and barriers in the victorious forward movement of the world revolutionary movement.

In many regions of the world are being ceaselessly created tragic situations where the sovereignty of the newly emerging countries is mercilessly trampled and the fate of the people wantonly toyed with. What is more, such unbearable phenomenon as armed clashes is happening between fraternal countries, between nonaligned nations who should be fighting, joining hands, for their common objectives and ideals.

Hotbeds which intensify the state of tension are continuing to emerge in many places in Asia and the Middle East, Africa and Europe, and the danger is growing ever bigger that another world war may break out.

This is causing a deep concern among all countries and peoples who aim at sovereignty and value peace.

Unless in such situation a timely blow is dealt to the machinations of imperialism and all kinds of dominationist forces destroying peace and trampling security, the world will not be able to avoid the danger of another war.

Precisely herein lies the urgent necessity that all countries of the world aiming at anti-imperialist sovereignty must rise up in the sacred struggle to oppose the war policies of imperialism and protect peace with united strength, united action, transcending differences in social system, political belief, and religious faith.

Strengthening the unity of all anti-imperialist sovereignty forces of the world is where a firm guarantee that makes it possible to energetically accelerate the victorious forward movement of the world revolution, preventing the daily growing danger of war and protecting peace and security, lies.

Truly, the strategic guideline laid down by the great leader Comrade Kim Il-sung for strengthening the unity of the anti-imperialist sovereignty forces is a most

valid revolutionary guideline precisely reflecting the law of the developing world revolution and the demands of existing international situation.

When moving forward, tightly grasping the strategic guideline for strengthening the unity of the anti-imperialist sovereignty forces, the revolutionary peoples of the world protecting independent stand and attitude will be able to defend the peace and security of the world, thoroughly crushing all kinds of aggression and intervention machinations of the imperialists, and energetically move the world revolution forward along the one road of victory.

The great leader Comrade Kim Il-sung in his historic report comprehensively associated the task, along with the concrete ways for the realization, arising in strengthening the unity of the anti-imperialist sovereignty forces in the present period.

Most important in strengthening the unity of the anti-imperialist sovereignty forces is for all newly emerging countries to firmly maintain their independent stand and attitude.

The great leader Comrade Kim Il-sung taught as follows:

"In order to strengthen the unity of the anti-imperialist sovereignty forces, all the newly emerging countries of the world must tightly maintain their independent stand and attitude." (Ibid., p 91)

Maintaining independent stand and attitude is an indispensable requirement flowing from the intrinsic nature of the anti-imperialist sovereignty forces.

The unity of the anti-imperialist sovereignty forces is none other than the unity between the peoples aiming at independent stand and attitude, and the objective of the unity also lies in protecting and realizing the independent stand and attitude of each country, each nation.

The question of firmly maintaining independent stand and attitude is arising as an even more urgent question relating to the fact that today in the international arena the persistent and vicious machinations of the imperialists, dominationists, bent on trampling and obliterating the independent stand and attitude of the newly emerging countries are creating a grave obstacle to the unity of the anti-imperialist sovereignty forces.

In the present period, important in maintaining independent stand and attitude is for all newly emerging countries to thoroughly repulse all kinds of pressure and intervention of outside forces and correctly holding their convictions under whatever conditions.

To blindly follow other countries, dancing to the music of others, or to do any as others tell them not only has nothing in common with independent stand and attitude but is a harmful tendency, in the final analysis, that nibbles away at independent stand and attitude.

To blindly follow other countries, following outside forces, unable to live in one's own mind, is a method which provides a foothold for the dominationist

forces, a base on which dominationism can rely, and obstructs the unity of the anti-imperialist sovereignty forces. The newly emerging countries absolutely must not permit the intervention machinations of dominationist forces such as imperialist forces.

At the same time, it is important that the newly emerging countries respect each other's independent stand and attitude.

The newly emerging countries are fighting together for their common objectives under the banner of anti-imperialist sovereignty. Now, acting in a way to interfere with the internal affairs of others and encroach on the interests of others constitutes an act of violating and trampling the elementary standards that must be observed in the relations between the newly emerging countries.

Acting in such a way is not beneficial at all but very harmful to the unity of the anti-imperialist sovereignty forces and could bring an irretrievable loss to the cause of the movement for anti-imperialist sovereignty.

When all the newly emerging countries firmly maintain independent stand and attitude in their external policies, the national independence and sovereignty of each country can be preserved and the unity of the anti-imperialist sovereignty forces will be further strengthened on a worldwide scale.

Maintaining a principled stand against imperialism is one of the important questions arising in strengthening the unity of the anti-imperialist sovereignty forces.

The great leader Comrade Kim Il-song taught as follows:

"In order to strengthen the unity of the anti-imperialist sovereignty forces, all newly emerging countries must hold fast to a principled stand against imperialism." (Ibid., p 92)

The newly emerging countries, only if they rightly maintain independent stand and attitude and at the same time, hold fast to a correct stand against imperialism, can move forward in the same ranks in the struggle for anti-imperialist sovereignty.

The anti-imperialist sovereignty forces are literally a force struggling for independent stand and attitude against imperialism.

Away from a principled stand against imperialism, it is impossible to speak about the unity of the anti-imperialist sovereignty forces.

Imperialism is the common struggle target of all anti-imperialist sovereignty forces.

For imperialism holds it as its main business to commit aggression and plunder against others, violating, as it pleases, the independent stand and attitude of other countries, other nation.

Important in maintaining the principled stand against imperialism is first of all having no illusions about imperialism.

Aggression and plunder are the intrinsic nature of imperialism. If there could be nonaggressive imperialism, it would no longer be imperialism.

The aggressive, plunderous nature of imperialism has its socioeconomic basis in the capitalist system where monopoly capital prevails.

The sole objective of imperialist monopolies lies in obtaining maximum monopoly profits, and monopoly capital cannot sustain itself without exacting high monopoly profits. Imperialist monopolies exploit and plunder their own people to realize their brigandish ambitions and even go to the extent of unhesitatingly committing the criminal act of occupying the territories of other countries and conquering other countries, other nations.

Today, imperialism which is experiencing serious politicoeconomic crises internally and externally, is trying to find its way out in its policy of plunder aimed at regaining its lost position and gaining new sources of raw materials which will insure profits more securely for monopoly capital, in its policy of aggression and war against the daily growing anti-imperialist sovereignty forces.

All facts show that as long as the capitalist system itself where monopoly capital prevails is not exterminated, the aggressive nature of imperialism can neither change nor weaken.

If the imperialists have anything changeable, it is their techniques of aggression, not their aggressive nature.

Although today the U.S. imperialists are clamoring for "peace of the world" and "relaxation of tension," "friendship" and "cooperation," this is through and through their hypocrisy to cover up their true colors as aggressors and is no more than cosmetics for their "policy of strength."

The policy U.S. imperialism is enforcing against Korea eloquently bespeaks this.

To quote the facts alone that the U.S. ruling circles made a wasteraper of their "pledge" to withdraw nuclear weapons and U.S. troops from south Korea within a short period of time and that U.S. imperialism is covertly and overtly backing up the emergence in south Korea of a diabolical fascist dictatorship system, a strangler of democracy and human rights, it is easy to see that the "peace" and "protection of human rights" the scoundrels are shouting are no more than a stratagem to deceive the people.

As the great leader taught, the revolutionary peoples of the world must not be taken in by the imperialist art of disguise nor must they mistake change of their techniques for change of the imperialist nature.

It is imperative not to have any illusion about imperialism; it is also important not to make any unprincipled compromise with imperialism.

For the socialist countries and nonaligned nations to have diplomatic relations with the imperialist countries is something that could exist in the mutual relations between states.

But just because they have diplomatic relations with the imperialist countries, it will not do to bargain with them on matters of principle or sell out the basic interests of revolution to the imperialists. Moreover, they must not abandon their anti-imperialist stand just to better their relations with the imperialist countries or act in any way to sacrifice the interests of other countries for their own interests.

All newly emerging countries, firmly maintaining their principled stand of opposition to imperialism, must thoroughly expose and denounce the imperialist policies of aggression and war, and do everything to positively support and encourage the peoples fighting for independence, sovereignty, and social progress against imperialism.

In the present period, an important question arising in strengthening the anti-imperialist sovereignty forces is expanding and developing the nonaligned movement.

What makes the expansion and development of the nonaligned movement a matter of great import in strengthening the anti-imperialist sovereignty forces is related to the position and role of this movement in the developing world revolution.

The great leader Comrade Kim Il-song taught as follows:

"The nonaligned movement is a progressive movement opposing all manner of domination and enslavement and aiming for independent stand and attitude and is a powerful revolutionary force of our time standing in confrontation with imperialism." (Ibid., p 93)

The nonaligned movement is a powerful anti-imperialist revolutionary force of our time and as such, is becoming a tremendous driving force advancing human history.

The steadfast struggle of the nonaligned movement has changed the balance of power in the world arena decisively to the advantage of the side of revolution, and the influence this movement exerts on world politics is growing bigger every day.

Today it is impossible to correctly solve any major international question to suit the interests of world peoples, excluding the nonaligned movement.

An important question arising in expanding and developing the nonaligned movement in the present period is for all nonaligned nations to thoroughly observe the basic principle of the nonaligned movement.

To say to observe the basic principle of the nonaligned movement bespeaks that the nonaligned nations, starting from the innate characteristics of this movement as a self-dependent political force existing outside an bloc, move forward thoroughly independently without aligning themselves with any bloc.

In order to observe the basic principle of the nonaligned movement, the nonaligned nations must thoroughly repudiate any such act as to follow or get drawn into any bloc, or to cause fragmentation or form a new bloc within the nonaligned movement.

Only then can the nonaligned movement be faithful to its lofty idea.

An important question arising in expanding and developing the nonaligned movement is also for the nonaligned nations to observe the principle of complete equality and noninterference in the internal affairs of others and strengthen unity and cooperation.

The nonaligned nations, whether they are large or small countries, whether they are longstanding member states or not, are all member states of the nonaligned movement on an equal footing, and are jointly contributing to the developing world revolution. Therefore, within the nonaligned movement the privileged position of any individual country cannot be tolerated and complete equality must be insured.

The nonaligned nations, instead of facing each other with enmity or fighting each other, taken in by the machinations of the imperialists, dominationists, must stand up, solidly united, to the aggression and intervention machinations of the dominationist forces and must support and cooperate with each other in all areas such as the political and economic areas.

Positively struggling to eliminate the old international economic order and establish a new one in its place is one of the important questions arising in the nonaligned movement.

If all the nonaligned nations struggle, joining forces, they are quite capable of smashing the old inequitable economic order which brings profits to the great powers alone and establishing a new equitable international economic order to suit the interests of the peoples of newly emerging countries.

At the same time, in the area of international political relations too, they must positively struggle to put an end to the old order where the privileges and tyrannies of the great powers are being permitted, and establish a new system and order to suit today's new situation and balance of international forces.

If all the nonaligned nations energetically launch the struggle to thoroughly defend the basic principle of the nonaligned movement, observe complete equality, strengthen unity and cooperation, and establish a new international economic order, the light of the nonaligned movement will be incomparably expanded and developed, which will make decisive contributions to strengthening the unity of the anti-imperialist sovereignty forces.

Achieving the unity and solidarity of the socialist forces and the international communist movement is an important requirement arising in strengthening the international revolutionary forces and developing the world revolution.

Today, the socialist countries and communist parties, workers parties, on account of internally emerging differences of opinion, have yet to achieve unity and solidarity, and are unable to move forward as a monoaxial column. Thus, the socialist forces and the international communist movement are failing to completely perform the role they must necessarily play in the world revolution.

Unity is the most powerful weapon of the working class. The working class, from the first day it entered the stage of history, has always held unity as an energetic weapon in the struggle against international capital, and has won victory, overcoming trials and barriers with the strength of unity.

For the socialist countries and communist parties, workers parties, to place unity in the first and foremost place and subordinate everything to it, and unite, putting aside differences of opinion and finding common grounds, is an urgent requirement arising in the victorious advance of the revolutionary cause of the international working class and the cause of anti-imperialist sovereignty.

If the socialist countries and communist parties, workers parties, are to do only what will oppose division of fraternal parties, fraternal forces and help unity and solidarity, the unity and solidarity of the socialist forces and of the international communist movement will be restored, in which event the international communist movement and the overall world revolution will be more dynamically moving forward.

Truly, with the great leader Comrade Kim Il-song laying down the militant slogan "let us strengthen the unity of the anti-imperialist sovereignty forces" and comprehensively enunciating the concrete ways for the realization, a most correct guiding compass came to be provided which will make it possible to further strengthen the might of the world revolutionary forces opposing imperialism and protecting independent stand and attitude, and lead the overall world revolution along the straight road of victory without any twist and turn.

Our party, in the future as in the past, will be firmly maintaining the invariable revolutionary line for strengthening the international revolutionary forces and consolidating solidarity with them.

Sovereignty, amity, and peace are the basic idea of our party's external policy. In this basic idea of our party's external policy are intensively reflected the firm independent stand to self-dependently determine all external policies and conduct diplomatic activities according to its own convictions, the revolutionary guideline for promoting friendly relations with all countries which respect the sovereign rights of our country while developing, with priority, amity and unity with the socialist countries and all newly emerging countries such as the nonaligned nations, and the principled stand to insure the lasting peace and security of the world, blocking and frustrating the imperialist policies of aggression and war, and positively support the struggle of peoples for anti-imperialist sovereignty.

Our party, by thoroughly carrying through its external policy of sovereignty, amity, and peace, shall positively serve to achieve broad and solid unity with all anti-imperialist sovereignty forces of the world and energetically accelerate the victorious forward movement of the world revolution.

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